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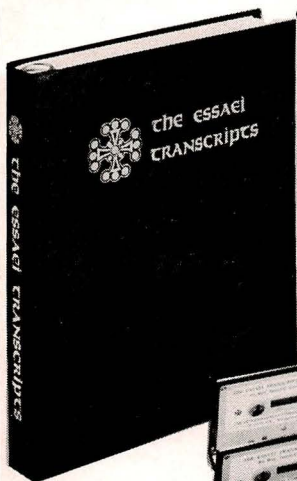


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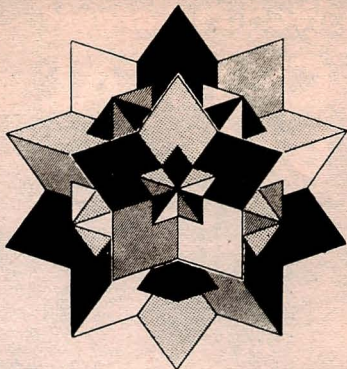
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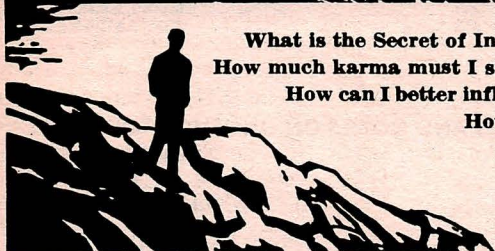
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Adv. 14

I See by the Papers

QUOTE OF THE MONTH

The temptation is always to reduce our understanding of life to size. A bowl of cherries. A rat race. Amino acids. Even to call it a mystery smacks of reductionism. It is the mystery.

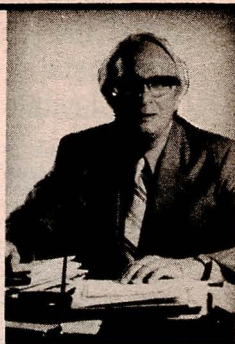
—Frederick Buechner

ARCHAEOLOGY and paleontology these days are in ferment because bold new theories and techniques are upsetting everything we have been taught. Fresh young ideas are supplanting the old and this is one more reason why attacks made by Establishment scientists upon even far-out theories never should be accepted as the final word. There is no final word.

It is vital to understand that our knowledge of the development of ancient man and ancient cultures is fragmentary at best. Whole written histories of ancient peoples have been based on the most tenuous evidence; inevitably there must be many reshufflings of these "histories" as new knowledge comes to light.

One of the most sensational of the recent discoveries appears to be firm evidence that modern men lived in the Americas more than 70,000 years ago. It has been dogma that human beings first came to this continent at most 20,000 years ago and more likely only about 12,000 years ago.

This now is being revised as the result of a new dating method called amino acid racemization, a laboratory technique that measures the rate at



Curtis
Fuller

which amino acids change from the so-called left-handed form, which they assume in living bone protein, to the right-handed form, which occurs at a virtually constant rate after death. These two forms of amino acids are mirror images of one another. They are called right-handed and left-handed because one form deflects polarized light to the left and the other deflects it to the right. For some reason those amino acids in bone which do not deteriorate begin to change at a constant rate into the right-handed form as soon as death occurs.

The usual method of dating bones and artifacts has been the carbon 14 method but that is useless beyond about 40,000 years. Now the amino acid racemization method of dating is overthrowing all previous ideas about the antiquity of man in the New World.



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a young chemist of La Jolla, Calif. One of Bada's first discoveries using this method was that a modern-looking skull from a cliff in Del Mar was about 48,000 years old—older than the oldest known example of modern man found anywhere else in the world! Cro-Magnon man generally has been considered the first modern man but the oldest known Cro-Magnon remains are about 40,000 years old.

One of the strange implications of the work done so far is that modern man may have reached America before he reached Western Europe.

None of the findings to date suggest, of course, that man originated in the Americas; there is too much evidence to the contrary. But all our previous ideas about how long he has been here seem to be completely mistaken.

The new concept also appears to refute the computer model that Dr. Paul Martin painstakingly constructed in his effort to develop a theory to explain why the giant animals of the Americas became extinct about 10,000 to 11,000 years ago. Among the animals which died out in the western hemisphere were the saber-toothed cats, mammoths and mastodons, camels, horses, giant bison, huge bears, the giant ground sloths and others. Dr. Martin suggested they were killed off because they were suddenly confronted by the fierce and skillful hunters of the postglacial period and having no previous experience with man had no time in which to acquire a sense of fear before they were exterminated.



THE EMOTIONAL REACTION
PREDICTABLY the younger
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new dating method and the older ones are skeptical.

Dr. Bada responds to these complaints as follows, according to Boyce Rensberger in the *New York Times*:

"When we first published this in *Science*, I was very naive about the emotional reaction from anthropologists."

While the physical scientists who reviewed his methods unanimously praised him the anthropologists who were wedded to the idea that man was a latecomer here asserted that his methods had to be wrong. Yet when the racemization method is matched against the carbon 14 method within the time limits of the latter the findings agree quite well.

One strong supporter of the new method is Dr. Richard S. MacNeish, director of the Peabody Foundation of Archaeology, who feels that ancient man must have come to North America about 70,000 years ago because that is the most recent time when the sea levels were low enough to expose the Bering land bridge so that men could cross. Dr. MacNeish recently catalogued 75 old archaeological sites of which 23 are more than 12,000 years old and one near Lewisville, Tex., is between 37,000 and 40,000 years old.

Meanwhile Dr. George Carter, a professor at Texas A & M, believes he has uncovered evidence in the San Diego area that man was there at least 100,000 years ago and in Mexico at least 250,000 years ago. Other anthropologists scoff at Dr. Carter and call the chipped stones he believes made by ancient peoples "Cartifacts."

Parapsychology is not the only field where scientists are at each other's throats!

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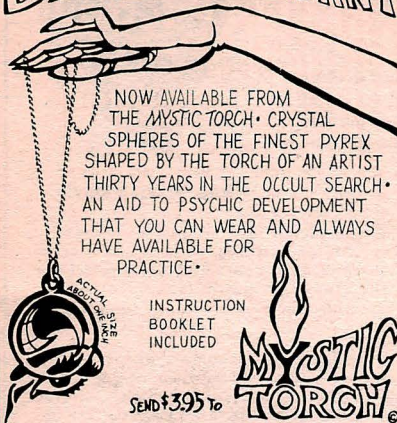
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REEVALUATING THE MAYA

EQUALLY exciting is evidence that the Mayan Civilization was strong and vital right up to the fateful landing of Cortez.

Dr. William J. Rathje, University of Arizona professor, recently challenged the idea that the Spanish conquest merely followed 200 years of Mayan "economic ruin and cultural decay."

Archaeologists based this theory on the fact that the Mayas had deserted their great temples and palaces and given up their huge sculptures and such crafts as their ornate polychrome pottery.

Rathje's ideas seem in harmony with the recent suggestion that the Maya masses had revolted against their rulers and priests. This view holds that the priests and princes were so obsessed with building (there are said to be 15,000 unexplored ruins in Yucatan alone) that they virtually enslaved the people and required them to build ceremonial centers and monuments.

Rathje believes that after the revolt, if there actually was one, the Mayas developed a "new cultural ethic that rejected theocratic elitism in favor of mercantile pragmatism."

In other words, instead of spending their time building useless stone monuments the Maya became a trading people. They developed marine transport and mass-production techniques for manufacturing that resulted in a higher living standard for the masses. Their country thrived. They paid careful attention to cost control and developed sophisticated systems for distributing raw materials and manufactured goods.

Cozumel Island, for example, off the coast of Yucatan, became a central

station along the shipping route. Numerous stone platforms were built there, as large as 17 acres, for the dry storage of merchandise. These depots were linked together by all-weather causeways.

Rathje told Cliff Smith of Copley News Service that in many ways the Maya state continued to develop right up to the Spanish conquest.

He suggests that a parallel to the previously held theory would be if archaeologists 2,000 years from now excavated in the United States and concluded that the Empire State Building, Hoover Dam and the 16-cylinder Pierce Arrow represented the height of American culture because they were followed by plastic gadgets, plasterboard homes, paper fireplace logs, the decline of the railroads—you name it.

But on second thought—would those archaeologists be wrong?



WHAT, NO KING ARTHUR?

HERE'S another sacred cow that may fade away under the researchlight. The British have always been hung up on King Arthur, probably because the Round Table stories reach deep into the archetypal depths of the human psyche. There must be as many books on this subject as on Atlantis.

Of course, today everyone grants the King Arthur stories contain many mythical elements. But now Dr. Robert Dunning, a Somerset historian, raises the question of whether there ever was a King Arthur.

According to the classic tale, Arthur was a regional Celtic king who attempted to bring order to his realm

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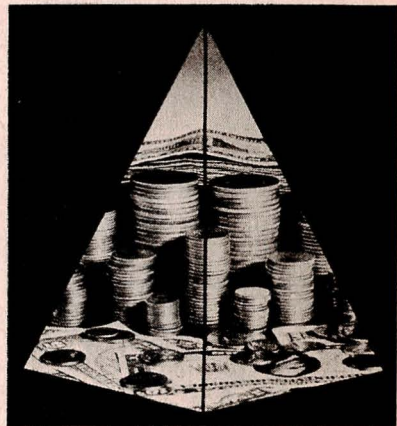
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**"And God said, Let there be Light!
And there was Light."**

(GENESIS 1:1)



cosmic Light, used in healing Pyramid energy has been scientifically proven (scientists call it the Kirlian Effect)—and I believe, from what I've seen, that it can heal anything from a hangnail to even more serious conditions, when used correctly.

At the E.S.P. Laboratory, our results have often been immediate

With the amazing PROSPERITY PYRAMID, you need only whisper your wishes to your servants in the Invisible World, and they will come true. With their help, you will live a life piled high with the golden riches, the luxurious possessions, the personal honors, and all else you have longed for these many years.

Here are some typical examples of its amazing results:

- Almost immediately after using this secret, D.J. reports finding ten crisp \$100 bills in her kitchen drawer! T.A. used the secret of the PROSPERITY PYRAMID for money. In little more than 48 hours, he received a check for \$1,000 from an unexpected source! S.W. needed \$300,000 for his failing business—but the banks just laughed at him. THE NEXT MORNING, after using this secret, he got the full amount!

- "I was in Tijuana at the dog races," says M.Y. "Just before the last race, I used this secret. IN THAT INSTANT, the numbers 7 and 8 kept flashing in my head. I took the hint, hurried to the window and bet \$2, using these numbers. It won and paid me \$162!"
- R.H. happily reports winning \$75, \$500 and \$500 in three successive weeks playing Bingo, after using the secret of the PROSPERITY PYRAMID! "Now I'm out of debt and have a savings account for the first time in years! It's a wonderful new life!" she enthuses.

- "Two days after using this secret, my ex-husband voluntarily gave me an extra \$300," reports M.H. "I collected some money long owed... my prosperity is growing, and things are looking up for the first time in years!"

- E.G. reports that one week after using the PROSPERITY PYRAMID secret, she sold her property for \$15,000 profit, after months of waiting!

- "I am amazed at the immediacy of positive results," writes Mrs. N.I. "My husband had been out of work again this time for almost six months. THE MORNING AFTER using this secret, he got the best job offer he ever had... A host of minor aches and pains in the family disappeared, and for a capper I won \$300 in a contest—the first thing I have ever won in my life!"

For 8 years, we have been experimenting with this PYRAMID power at the E.S.P. Lab. Thousands have tried it. Magnificent healings, settlement of "impossible" problems, new jobs, windfalls of money, and meetings of "perfect mates" are commonly reported.

ABOUT THE AUTHOR

AL G. MANNING discovered, early in life, the basis of UNIVERSAL PSYCHIC POWER. With it, he graduated Magna Cum Laude from U.C.L.A., where he was elected to the Phi Beta Kappa Honor Society.

Further use of this amazing power boosted him into the highest levels of business success. Starting at a low salary, he rose to the presidency of a vigorous and growing corporation. At that point, struck by personal tragedy, he left his business career and turned to the study of religious science and became a Doctor of Divinity.

Through these later studies, Al G. Manning began to ascertain the laws of UNIVERSAL PSYCHIC POWER, and formulated a system that could use this power to draw contact with the vast energy source within us. In this book, he presents the culmination of his work for the first time.

THE SECRET OF PYRAMID POWER!

The secret of the PROSPERITY PYRAMID is that it *magnifies* the power of prayer—through a mysterious, as yet unidentified form of energy—an invisible "psychic" substance, which the Bible calls the Light. Furthermore, it has been scientifically proven that this Astral Light does exist. The Pyramid captures it! Lassoes it for the first time—and makes it work for you!

Just like Aladdin's Lamp—the genie of the Pyramid serves its master without the slightest hesitation, to bring about whatever message is placed inside it!

With this secret, all the power of the universe is ready and eager to work through you... and your heart's desires can be yours in the twinkling of an eye! You need not any special education or equipment to use the PROSPERITY PYRAMID. All you need are a few ordinary household items—my book gives complete, easy-to-follow directions.

WHAT SORT OF HELP CAN YOU EXPECT?

Now, with the amazing PROSPERITY PYRAMID, you can expect very real help, indeed! Are you having trouble with your marriage, your love life? Is there someone you long for, but cannot approach? Are money problems plaguing you? Or problems of poor health?

If so, the PROSPERITY PYRAMID can help you! How? Any way you can imagine, and a few ways known only to the Spirit world. Little things—like the phone call from a loved one you crave—in as little as 10 minutes! Also bigger things, like a house, a perfect spouse, a business of your own, or a big promotion... even a million dollars!

It has worked for others! What riches, what rewards, what amazing results will it bring for you? Here are some actual examples—

- Janet S. was the impatient lover type, and had found the secret of PYRAMID power quite effective in getting her boyfriend, Jimmy, to call her on the telephone: it usually took less than 10 minutes!

- But he was still the "shy" type. Using the method on page 62, she sent a powerful bill of Psychic energy, with the words, "Jimmy, you must have Janet now!" Almost before she stood up, her phone rang—and an excited Jimmy begged to see her! Today they are happily married!

- A.F. reports that, since using PYRAMID power, "Every day there are signs of Infinite Love protecting my life!" She tells how, after a narrowly avoided accident with her car...

- She noticed something gleaming in the beam of her headlights. "I got out of the car to look, and found a lovely silver necklace full of old Egyptian hieroglyphics etched on charms," she says. "There was absolutely no mud or dirt on the necklace, even though it had been raining. I treasure it as a very special gift from Spirit."

No task is too great or too small for the Light of the Pyramid. Let it flow through you to solve every problem and achieve your every goal. With this mysterious force, you can enjoy a fresh flow of riches, money and personal power into your life greater than you have ever dared dream possible!

HEALING PYRAMID ENERGY!

I truly believe the Infinite Power that works through you can heal anything, and insure your perfect health. The existence of the

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and spectacular! I am not a doctor, nor do I claim this as a cure-all. Not even a doctor can do that. All you or I—or anyone—can do is provide conditions that will help the body heal itself. That is the secret of healing PYRAMID power! Just look at the results...

- "I was having excruciating pains in my back," a Georgia lady reports. "I couldn't go to the doctor, as he wasn't in his office." So she tried the secret of PYRAMID Power, asking for help. "During the ritual I felt a spirit hovering over me... When I got up... the pains were gone. I had a good rest... and have felt wonderful ever since."

- R.F. reports that he asked for relief from bad migraine headaches with the secret of PYRAMID power. Instantly, the headache was relieved. "That one time would be miracle enough," he says, "but it was six months ago, and I haven't had a single attack since!"

- Mr. A.E. reports results in 60 seconds! "My throat was absolutely raw from a strep condition. The soreness was almost unbearable... Now it feels normal; there is no pain at all." IT STAYED completely normal!

PYRAMID POWER OVER GREAT DISTANCES!

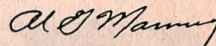
My files are brimming with similar positive reports! Perhaps you'd like to help a person who is far away. Excellent results have been reported over a distance, in both healing and the communication of desires!

H.Y. reports: "I used this secret to send healing energy to my mother in a distant city. The whole family had been quite worried. But now the doctor reports a 'miraculous' healing of her heart condition... she is wonderfully good health now!"

Miss J.V. hadn't had a date in three months, and there seemed to be no prospects. Once she discovered PYRAMID power, however, in just minutes she was ready to use it for the very first time! In three days, FIVE eligible men called her for dates!

Yours in Pyramid Light, for a rich new life—

Al G. Manning, D.D.



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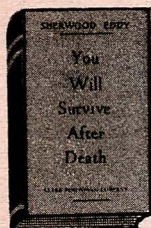
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after the withdrawal of the Romans left Northern Europe and England in anarchy. He was mortally wounded in the battle of Camlaun, so the history goes, and was carried to the Isle of Avalon where he died in 542 A.D. Members of the Camelot Research Committee believe that Avalon is today's Glastonbury. And the monks of Glastonbury Abbey are said to have dug up the bones of King Arthur and his Queen Guinevere in 1191 and thus authenticated the story.

Dunning proposes another explanation. He believes the monks faked the discovery of King Arthur's and Queen Guinevere's bones because they needed to create a popular shrine which would raise money from believers. The original Glastonbury Abbey had burned in 1184 and the monks needed money to rebuild it. In addition they were hard-pressed to meet the taxes levied by King Richard the Lion-Hearted to finance his Crusades.

"So suddenly the history books changed," Dunning says. "Before this we find the medieval historian William of Malmesbury writing in 1130 but making no mention of Arthur. Then, after the fire, Arthur's name appears in later copies of William's book, all handwritten by monks. I suspect the monks inserted Arthur's name long after William wrote his book."

Meanwhile members of the Camelot Research Committee remain certain that the bones were genuine. You pays your money and you takes your choice!

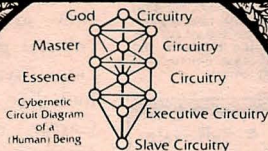


KING TUT'S FAKE JEWELS

SINCE THIS is our month for archaeological debunking we feel constrained to tell you that many of

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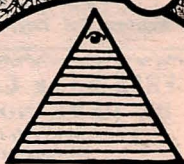


Our slave circuitry is designed to be programmed by inner "words." The premature discovery of language and the current media explosion produce outer "words" which energize our slave circuitry and hypnotize our entire being.



The Fall
via eating the apple (word)
of the Tree of Knowledge
too soon

2



Humans are capable of vibrating at different levels of consciousness. At the higher levels, God circuitry and master circuitry are manifesting. At the lower levels, slave circuitry is in control. The ancients symbolized the levels by the thirteen steps on
THE PYRAMID.

3

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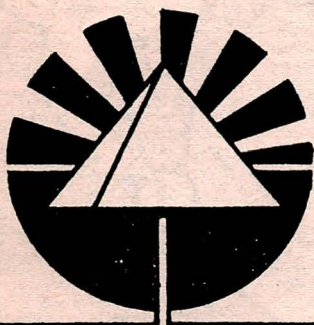
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the jewels so skillfully set in the gold artifacts from King Tut's tomb, to be exhibited in the United States, are fake.

Instead of lapis lazuli and turquoise they are skillfully made peices of colored glass. So expert were the ancient royal craftsman at making glass look like precious gems that Howard Carter, discoverer of the King Tut tomb, mistook them for the real thing.

They were discovered to be fake when experts were readying 55 objects from the tomb for the traveling exhibit in the United States. This exhibit opened in Washington in November. Dr. Ali Hassan, a senior curator of the Egyptian Museum, believes the deception went undetected for so long because the colored glass was set so lavishly in gold.

"People thought that precious things must be set with other precious things," Hassan said. "My goodness, we were shocked."



ARCHAEOLOGICAL NOTES

• The refined instruments so vainly searching the dark water of Loch Ness for the monster of that name have made an unexpected archaeological discovery. A sonar survey of the bottom, in water 30 to 40 feet deep, has turned up several ancient stone circles or burial cairns that probably were built by early Celtic tribes. The presence of the circles there suggests that once upon a time the waters of the loch were much lower than they are today. Archaeologists are excited by the fact that the circles—most such circles were built between 2500 B.C. and 1,000 B.C.—unlike hundreds of others known throughout the British Isles have been undisturbed by treasure hunters. However, attempts

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Slip this dazzling piece of jewelry around your neck and feel its energy entering your body. You may instantly feel your worries float away. The magnetic source will transmit uninterrupted beneficial waves that may restore your good feelings.

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- If you were once worried, you may now feel at peace . . .
- If you were once weary, you may now feel more alive . . .
- If you were poor, you may be on the road to riches . . .
- If you were dissatisfied with your job, you may soon be promoted . . .
- If you were unhappy, you may have found joy . . .
- If you were lonely, you may have found love . . .

You may notice that you suddenly, miraculously, succeed in everything you try, as if waves of love, success, fortune, and wisdom were energizing your body.

Of course, we can't offer an instant cure for severe medical conditions, but many people have asserted that the power of magnetic energy has rid them of pain that has tormented them for years.

- One Japanese housewife said that headaches and backaches she had suffered every morning for years suddenly disappeared when she began wearing magnetic energy.
- A kidney patient claimed that feelings of fatigue and stiff shoulders disappeared as soon as she experienced magnetic energy.
- An American school teacher said that feelings of depression and tension gave way to peace and contentment under the influence of concentrated magnetic energy.
- One woman claimed that, after wearing magnetic energy for one day, she won a major lottery.

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to study them have been unsuccessful
because of the murky waters and the
thick layers of mud which continue to
cover them.

- In the jungles of northeastern
Bolivia, on the eastern side of the
Andes, experts are uncovering the first
traces of a lost civilization that seems to
have covered 150,000 to 200,000 square
miles and numbered some 20,000
villages. Canals and raised em-
bankments which served as roads are
laid out in a geometrical grid con-
necting the towns and man-made
mounds. Little is known about this lost
civilization except that it appears to
have declined about 1,000 A.D. and
that it was in contact with advanced
cultures across the Andes and to the
north in Colombia.

- Strong evidence recently found in
Japan indicates that the modern
Japanese people were not indigenous to
the islands as we have believed for so
long. Actually they are descended from
a colony of Chinese who arrived there
about 200 B.C. and displaced the
culturally more primitive Ainu people.
The evidence is based in large part on
studies of the teeth of modern Japanese
compared with their ancestors and with
the teeth of Chinese who lived during
the Shang dynasty around 1100 B. C.
Heretofore it has been believed the
modern Japanese descended from the
so-called Joman people, early fishers
and hunters in Japan. But studies of the
teeth of the living and the dead connect
the Joman people with the present
Ainu.

These tooth studies are believed to be
an almost infallible method of
determining race.



ON TO ATLANTIS!

TO DR. Maxine Asher, Atlantis is as real as Athens or Rome. As director of the Ancient Mediterranean Research Association in Los Angeles, she admits that occasionally she uses extrasensory perception to support her theories. But what's wrong with that? she asks. The discoveries of Troy, Pompeii and Knossos also involved ESP.

Now Dr. Asher theorizes that the great pyramids guard the clues to Atlantis. In fact, the greatest of the pyramids, conventionally ascribed to Cheops around 2500 B.C., may have been built by "an Atlantis-like" civilization instead, around 10,000 B.C.

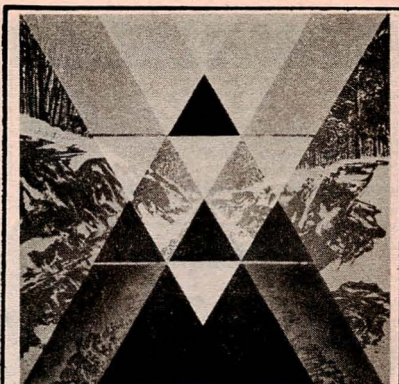
About 200 feet from the top of the pyramid, she says, is a line of discoloration. This could be the high-water mark of the flood reported in the Bible which, she theorizes, destroyed Atlantis. This flood, she believes, was not caused by the biblical rain but by the melting of the great glaciers.

Dr. Asher and some of her colleagues spent time meditating in the Kings Chamber, deep inside the Great Pyramid, and emerged convinced that some records of the pre-pharaonic civilization "probably related to Atlantis" are buried in the vicinity.



GLOBAL COOLING?

THE definitive report on whether the earth is warming or cooling may have appeared in the August 6 issue of *Science*. Paul E. Damon and Steven M. Kunen conclude that warming trends in the southern hemisphere may indicate the beginning of the predicted "greenhouse" effect that will heat up the world.



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The Interlaced Triangles

The universal mystical symbol composed of two triangles with one inverted upon the other forming a six-pointed star symbolizes the ancient law of opposites. Its origin dates back to antiquity and its meaningful use through the ages has brought it strongly into the present. Symbols have long been used as a bridge to the mystical world as well as a key to solving problems. Here, in an exceptional print, the triangles are shown reconciling sky and earth, spirit and matter. Through the artist's unique perception an unusual and highly creative aid has been designed for the seeker. Using this symbol for study and meditation can make it a living principle in your life. Its worth is measured not only for its yielding spiritual insights but also for its simple beauty. Printed with black, white and soft hues of blue.

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Since most people live in the northern hemisphere, the researchers observe, studies of the southern hemisphere have been neglected. Evidence for global cooling comes from observations in the northern hemisphere.

However, Damon and Kunen believe that human activity already has "significantly perturbed the atmospheric weather system." Although air pollution is greatest in the north, the CO₂ molecules diffuse rapidly through the atmosphere and predictably their greenhouse effect first would occur in the southern hemisphere. This now has happened.

As the carbon dioxide content of the atmosphere builds up with the continual increase of pollutants, the warming effect can be expected to become worldwide.

The two scientists say an early warning system to monitor world climates is necessary because data available now are admittedly sketchy.



UPDATE ON MUTILATIONS

IN AUGUST Hocking County, Ohio, joined the other areas in the Union which report animal mutilations. Residents of the county and the city of Logan were upset almost to the point of hysteria but police were keeping a low profile because they didn't want to encourage vigilante activity. They said gun-toters were more dangerous than the mutilators.

Police Chief James Thompson of Logan confirmed the report that between May 27 and July 17, there were more than 10 cases of animal mutilations both in the city and the rural areas of the county. He said he hoped the activity had ended.

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Mutilated were a llama, two horses, a dog, a cow, a steer, seven rabbits and apparently a number of chickens.

The scenario goes something like this: "A group of men in black robes and hoods, the garb of an unknown religious sect, are mutilating animals as part of a bizarre religious ritual."

It is important to understand that there is absolutely no evidence to support this story and one wonders as much about the minds of those who believe it as those who perpetrate the atrocities.

The district attorney and sheriff of Hocking County and the police chief of Logan have warned they will arrest persons caught carrying weapons illegally. They have good reason!

On July 31 a group of men from Hocking County, armed with shotguns, surrounded what they decided was a

burning cross in a campground. It turned out to be a group of Lutherans from Columbus holding a junior Olympics at the campground and the fire was their version of the Olympic torch.

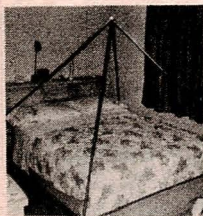
One concerned citizen, Mac McHone, together with half a dozen other men, chased a green and white van through the hills of the rural county but they lost it. One of the group reported seeing "six people and two Doberman pinschers in the van."

But none of the men could explain why they were chasing it.



SUICIDAL WHALES

JUST AS enigmatic are the mass suicides of a family of whales last July in the Gulf of Mexico. Despite all theories offered to explain these



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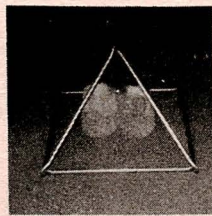
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occasional crazy events, nobody knows why it happens. We've read too many contradictory theories over the years to believe any one of them.

On Thursday, July 22, 25 false killer whales attempted to beach themselves near Fort Myers, Fla. Four survivors were taken to Orlando's Sea World in the hope that they would live.

The previous week 25 spinner dolphins beached themselves near Sarasota. There were no survivors.

On Sunday, July 25, 30 pilot whales swam onto a sandbar on Loggerhead Key, Dry Tortugas. Five coastguardsmen are the only inhabitants of the tiny island and kept the beached animals wet with portable pumps but Dr. Daniel Odell, a University of Miami marine scientist, said he had virtually no hope that any of the whales could survive.

PREDICTIONS

A CONVERTED World War II B-25 bomber taking off from Midway Airport in Chicago on Friday, August 6, crashed shortly after takeoff, killing pilot and copilot and the resident of a house that was leveled by the falling plane.

The plane had been newly rebuilt by Air Chicago Freight Lines and was making an early test flight before its certification flight scheduled for the following Monday.

Another pilot, Emmett Stovall, 50, was invited to go along on the test flight. Stovall declined.

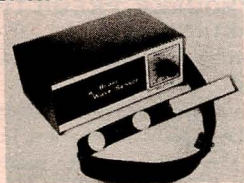
"I had a premonition about that plane. I've felt those things 15 or 20 times before and every time I've been right. I just felt that plane wasn't going to make it back." Stovall told Peggy Constantine of the *Chicago Sun-Times*.

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Stovall's was a "feeling" that came true—call it a hunch, precognition or premonition. On a different level is the recent prediction by Clarisa Bernhardt of Los Gatos, Calif., of a California seismic disaster so devastating that Phoenix, Ariz., will become a seaport city. This will begin in March 1978 and the seaport changes will be established by the 1980's.

"Phoenix will become a major seaport city on a new southwestern coastline for the North American continent . . . the world's most beautiful, most prosperous riviera and marina . . . the Bay of Phoenix," says Mrs. Bernhardt.

All this may sound very romantic as far as Phoenix is concerned but what about the residents of northwestern Mexico and the rest of the southwestern United States? If she's right they won't be here but at least most of us will still be around to check on Mrs. Bernhardt's prediction.



EARTHQUAKE PREDICTION

ACCORDING TO the *National Enquirer* this same psychic Clarisa Bernhardt pinpointed the date, location and intensity of a devastating earthquake in New Guinea last June 26.

That Mrs. Bernhardt made the prediction 26 days before the event and that she stated it would register 7.0 on the Richter scale was verified by Dr. John Derr, a geophysicist and coordinator of the United States Government National Earthquake Information Service in Denver.

"The prediction was logged in our computer because we are researching the accuracy of psychics in forecasting earthquakes," Derr stated. The quake

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measured 7.1 on the Richter scale.

Mrs. Bernhardt's ability to predict quakes also was attested to by Dr. David Stewart, director of the MacCarthy Geophysics Laboratory at the University of North Carolina, according to the *Enquirer*. "Current technology could not have achieved anywhere near the accuracy she accomplished," Stewart stated.



OLIVER AGAIN!

HOAXES apparently are good forever. In May attorney Michael Miller presented Oliver, the shaved chimpanzee, to a public audience in Altoona, Pa., and enough Altoonians came out to fill the 1300-seat auditorium twice.

In July Oliver left for Japan under the sponsorship of Nippon Television. Meanwhile, Oliver is becoming an international celebrity and his owner must be having the time of his life. Maybe he'll write a book one day: *My Life With Oliver*.

For those of you who have not been following the saga of Oliver, he was introduced to the press by Attorney Miller as a mystery—sort of halfway between a man and an ape, maybe. A zoologist smuggled into the press conference, however, immediately identified Oliver as a shaved chimpanzee.

Now, you tell me, why are people interested in a shaved chimp?



WHAT'S WITH ACUPUNCTURE?

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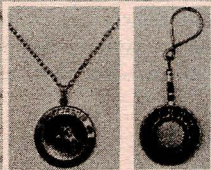
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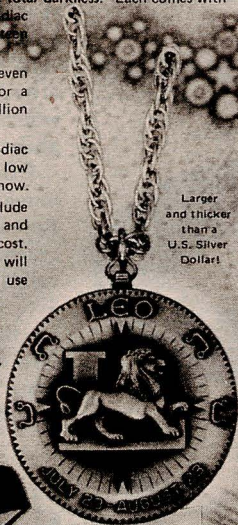
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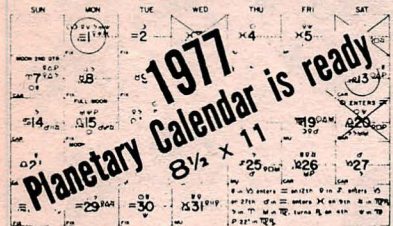
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but not very well. Dr. Edward Perl, chairman of the department of physiology, says it may change the point at which some persons feel pain but not enough to allow minor surgery.

Dr. Perl and Dr. Bruce Lynn, a research associate, were given a two-year federal grant to investigate the pain-relieving properties of acupuncture. Their experiments show it did affect the pain threshold—the point at which a stimulus is felt as pain—in about one-third of 48 students tested.

Other physicians, however, continue to take acupuncture more seriously. Dr. Robert O. Becker, a New York medical researcher, working with four colleagues at the VA hospital in Syracuse, has been testing acupuncture for three years and their research indicates the so-called acupuncture points emit tiny electrical currents that aid healing.



ANOTHER LOOK AT HYPNOSIS

SOME professional skeptics doubt that hypnosis actually exists. Dr. Martin Orne, director of the experimental psychiatry unit at the University of Pennsylvania, said, "There is no technique known to medical science that can say with certainty whether or not a person is hypnotized."

Richard M. Restak, a Washington, D. C., neurologist, in a *New York Times* article, recently discussed the problems of using hypnosis in police work. Dr. Restak says hypnosis is not a state of sleep and no typical electroencephalographic patterns have been observed for hypnotized subjects.

Restak quotes Dr. Theodor X. Barber, director of psychological

research at Medfield Hospital in Massachusetts, as saying, "Since no test has been able to detect the existence of the hypnotic state, there is no reason to assume that such a state exists."

All this may be a nonsensical argument over definitions, since even Dr. Barber admits, "Anything obtained under hypnosis can also be obtained by suggestion alone, and in about the same proportion of subjects."

It seems to us Dr. Barber and Dr. Orne probably are relying excessively on electronic instruments rather than on common sense. We guess they would dispute that there is a difference between the mind and the brain; and they probably are the kind of people who argue that a human being is only 98 cents worth of chemicals (this before inflation) suitably arranged to simulate life—a viewpoint that typifies neurologists as opposed to psychologists and psychiatrists.



THE DANGERS

ON THE OTHER hand there are grave dangers in using hypnosis in criminal investigations.

In some cases subjects can be made to recall details they cannot remember in their un hypnotized state but hypnotic reconstructions can be mistaken, according to Dr. Restak.

Dr. Orne points out that the memories of witnesses may be hopelessly confused and permanently covered by the careless use to hypnosis. He says, "Usually a hypnotized witness already knows or can guess what the authorities think about a crime. Since hypnotized subjects are notoriously suggestible, what is more natural than for the hypnotized witness to relive the events



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according to police or defense beliefs?"

In addition, because of this "memory contamination" the witness is of no further use in the case—not even to testify in court—because his memory of what actually occurred has been altered during his hypnotic experience.

Restak cites the Connecticut case of a witness who had been unable to identify the suspect previously but became positive of the person's guilt after being hypnotized. When the hypnotic session was reviewed investigators found the hypnotist had asked such leading questions as "try hard now to remember the license number of Mr. Miller's car as he drove away." This obviously implanted in the witness' mind the "knowledge" that Mr. Miller had been on the scene.

In this case Mr. Miller's conviction was overturned.

**MOON MADNESS**

WHAT IS going on with the moon station deployed February 14, 1971, by the Apollo 14 crew?

The apparatus was designed to collect data on seismic activity, heat flow and solar particles and operated flawlessly until March 1975. Then strange things began to happen. On January 18, 1976, the transmitter went out and the station ceased to communicate. On February 19 the station began to operate again for no known reason and functioned better than ever. One of the station's experiments which never had functioned began to work perfectly for the first time.

A month later the station shut off again. Since then it has operated erratically, sometimes fading during

the 250-degree heat of the lunar day and picking up again during the 300-degree below zero temperatures of the lunar night.

NASA scientists don't understand why, if temperature changes are the cause, their effect has been evident only recently.



UNDER THE HAYSTACK

ANOTHER psychic who has helped police find missing persons is Clothilde Napflin, who runs a baby carriage factory in a small village of Buix, Switzerland.

In the first eight months of 1976 Mrs. Napflin helped police locate nine missing persons.

She uses a pendulum, a small gold ball on a chain, to trace a route over a map. While doing this she feels her whole body tingle and believes that her right arm, holding the ball, acts as a sort of antenna. If the ball swings strongly she believes this indicates that the missing person is alive.

In one typical case Mrs. Napflin told police that a missing 10-year-old boy would be found in a hut with a number of animals. Police found the hut and some sheep and a pile of hay but no missing boy. Later the boy returned home and told his parents that he had been hiding under the hay pile but had been too scared to come out.


Mrs. Napflin also uses her psychic abilities to find stolen objects. — *Curtis Fuller.*



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"The UFO sent down two beams which gave the car a mind of its own—at one stage it was even telling me what to do."

UFO CAR-NAPPING IN RHODESIA

By Bill Fall

Driven thousands of miles since the UFO encounter, the tires on Peter's car still show no signs of wear.



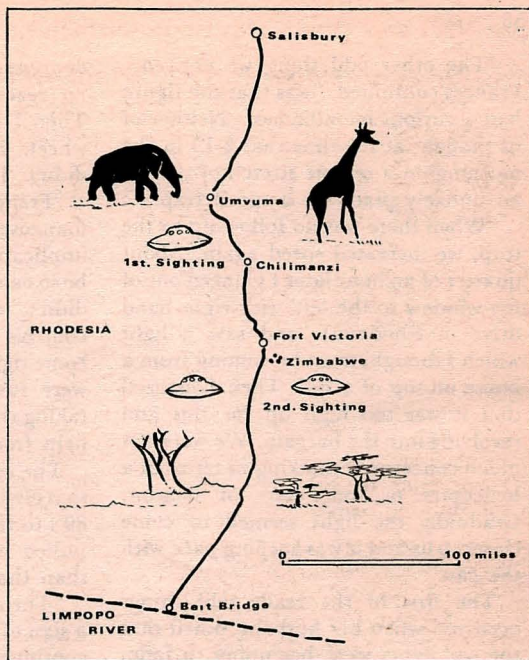
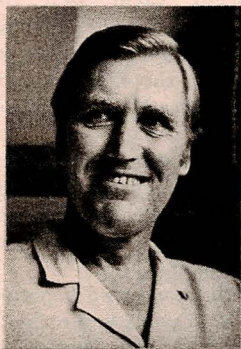
FOR ME this story began when Frances rang me up at the newspaper office where I work.

"Where," she asked, "could I report a UFO experience?" As science editor of The Natal Mercury, one of South Africa's leading morning newspapers, I'd just run a report of a UFO sighting in the seaport town of Durban. Frances, whom I'd never met, had read this and thought I might be of help.

I gave her the name of the accredited representative in this part of the world of MUFON, the United States-based Mutual UFO Network. Dr. Carl van Vlierden, a naturopath who practices near Durban, has been studying UFOs since they were first reported just after World War II.

Only as an afterthought, just as she was going to ring off, did I ask if I could talk with her. My paper's policy about unexplained or psychic occurrences is a conservative one. We don't give undue prominence to them and I pretty well confine my work to "straight" science although in private I'm interested in the paranormal.

Frances turned out to be an attractive young woman who holds down a responsible job in the financial department of one of South Africa's biggest companies. Her husband is sales



Map prepared by author shows route Peter and Frances took when they encountered UFOs and were transported 200 miles under mysterious circumstances.

manager with another local firm. Both are in their 20's.

"Looking back on it all," said Frances, "I'd be inclined to say it started at Umvuma."

This is a small town in the dusty scrub-covered flatlands south of Salisbury, the capital of Rhodesia and the starting point of their journey. The road used to be merely two pitted concrete strips, each about 18 inches wide, set to take the wheelbase of the average car. Washouts in the rainy season had created dangerous drops at all edges and a car going off the strips at

any speed was in trouble. Now the space between the strips has been filled in and tarred. However, there are still long stretches where one has to cooperate with oncoming traffic and lurch off the pavement to left or right in what seems like a mutual game of chicken.

"About six or seven miles south of Umvuma we spotted a figure sitting on a bank at the side of the road. It looked like a policeman or traffic officer speaking into a walkie-talkie. Peter suspected a speed trap and eased back to below the fuel-saving 70 miles an hour.

"The other odd thing we noticed," Frances continued, "was that the figure had a curious metallic look. Neither of us thought at the time that 2:15 in the morning on a remote stretch of road is an unlikely place for a speed trap.

"When there was no follow-up to the trap, we increased speed again. About quarter of an hour later I glanced out of my window to the left" (it's right-hand drive in Rhodesia) "and saw a light which I thought must be coming from a house on top of a hill. Then I realized that it was too high up for this and revolving into the bargain. We were not much concerned, thinking in terms of a helicopter or some sort of beacon. Gradually the light seemed to come closer to us and it was keeping pace with the car."

The first of the really odd things occurred when her husband noted that the car lights were beginning to fade.

"By now the object was above us and slightly to the left. The failure of the car lights didn't matter though, for the object was giving off enough light to show up the road ahead and cast shadows."

Peter said later that it was like driving under a huge neon light.

It has been independently checked that the moon that night set at 2:15 A.M.

Immediately after I spoke with her Frances got in touch with UFO investigator Carl van Vlieden who interviewed the couple in their Durban apartment. Peter's experiences were put on the tape recording made there.

"It slowly dawned on me that I'd completely lost control of the Peugeot," he says. "We were gaining speed, so I took my foot off the accelerator. Nothing happened. I gingerly

depressed the brake pedal—there was no reaction from the power brakes. Then I thought 'Let's try the steering wheel.' It turned all right but the car didn't. I was petrified.

"Frances had noticed some of my maneuvers but had not realized their implications. She asked me how I could be so calm. I didn't try to explain. But I didn't experiment again with the controls. I just hoped they'd 'somehow come right on their own. Meanwhile we were rushing along the narrow road, taking the turns perfectly—without any help from me."

The interior of the vehicle had fallen sharply in temperature, from the mid-80's to the low 50's. Peter and Frances pulled on extra jerseys. It was colder than their midwinter.

"Then we both thought we'd spotted a sign of a return to sanity and reality," continued Peter. "Ahead we saw an African bus parked just off the road in front of a trading store."

These buses are usually crammed with Africans traveling with all their belongings—suitcases, bicycles and crates of chickens are normally piled high, even on the roof.

"But this one stood there with all lights blazing, inside and out. The doors were wide open but there was no sign of life or trace of luggage."

There might be some natural explanation for one bus in this condition but Peter and Frances saw, in the next few miles, two more buses in the same state.

They had almost covered the 70-odd miles between Umvuma and the next sizable town on the route south—Fort Victoria—when about six miles outside Fort Vic, as it is known in these parts, both Peter and Frances saw the object

that had been following them for nearly two hours disappear like a shooting star over the horizon. And Peter found himself in control of the car again. There was still barely a glow from the headlamps, so for the last few miles into town they drove very slowly, still in the moonless and dark early morning.

At an all-night gasoline station in Fort Vic the car was filled up and the tires checked. "My only emotion as I switched off the engine was 'Thank God, it is all over.' I said to Frances that I hoped we'd seen the end of it."

Peter then checked the car over. He switched off the dim headlights. When he put them back on they were bright.

"As best I could under the circumstances I checked the electrical system, the headlights, the fuses and wiring, the ignition, the steering and the brakes. I couldn't fault anything nor understand why the car had not behaved normally before."

After a wash and brushup in one of the comfortable rest rooms kept open in Rhodesian hotels for through-travelers, they got a start again about 5:30 in the morning. The next stop was to be Beit Bridge, the customs post between Rhodesia and South Africa, on the broad Limpopo River. This is a dry stretch of undulating country where the smaller rivers are often just sandy beds, although they can be fierce in flood. The distance from Fort Vic to the border is about 150 miles.

"A few miles outside Fort Vic something made me look up. Two objects appeared as if from nowhere—not like the earlier one outside Umvuma which came from behind a hill. These were just there, two lights in the sky which again kept pace with the car," said Frances.

"What will they be doing to us now?" Peter thought.

The car lights were functioning perfectly and not much light came from the objects, which had taken up a definite formation, one directly above the car and one to the left and slightly behind. Frances could see the one above by leaning out of the car window. It had started to get very cold again.

"I was shocked to find that once again I had no control of the car," said Peter. "On top of this the car was gathering speed. The speedometer needle was against the stop and we must have been doing well over 100 miles an hour. The normal top speed of our car isn't much over 70."

Both knew something was very wrong, for now the road was dead straight, with swamps, large expanses of water and high wet-looking grass on either side.

"I'd had my eyes riveted on the objects and when Peter drew my attention to the swamps, all I could ask was whether we were on the right road," said Frances.

Any traveler in this part of Rhodesia knows the area is arid—scrub, thorn trees, umbrella trees—and the road is not straight; it weaves and dips in and out of the many valleys.

"On top of this it was almost completely silent in the car. The radio was playing quietly but engine and road noise had gone. It was weird, as if in a dream someone had switched the sound off," said Peter.

"I knew we were traveling without control at an impossibly high speed but I was hardly reacting. I felt as if I were in a coma and found it difficult to keep track of time."

At about 6:15 A.M. it got gradually

lighter. But there was no sign of the pink dawn which marks sunrise here and no sign of the sun itself.

"What have they done with the sun?" Peter remembers asking.

Frances could still see the objects overhead but in the strange light they seemed smaller and higher. Then she drifted off to sleep.

They were to travel another hour and 15 minutes to the border while Frances slept. Peter can't remember what happened to them during this period. They were to find out seven months later in Durban when, under hypnosis, they would recall what had been hidden.

At about 7:30 A.M. Peter saw the bridge over the Limpopo, the natural border between Rhodesia and the Republic of South Africa.

"Quite suddenly the sun was just . . . there. I had full control of the car and we were back in the everyday world," he said.

Not quite, though, for high above them the sun's rays were reflected from two glinting metallic objects.

"As we were looking at them, suddenly they were gone. They must have shot vertically upward because one instant they were there and the next they had vanished," said Peter.

The Rhodesian customs officials thought it a bit odd to see two people so heavily clad and suggested they must have driven down from the North Pole.

"But we'd decided to keep the strange events of the night to ourselves. I think we were still in a state of shock. One thing I worked out while going through customs was that our average speed on the journey from Fort Vic was well above the top speed of the car," said Peter.

"The next surprise came when we filled up the car for the next leg of the journey. We'd just traveled nearly 200 miles, yet when the petrol attendant on the South African side started the pump, fuel almost immediately gushed onto the road. We needed less than quarter of a gallon."

Peter then checked the trip counter which he'd set at zero in Fort Victoria. It registered just over 10 miles, about the distance from Fort Victoria to their takeover by the objects added to the mile or so they'd driven to the Beit Bridge.

Apparently for about two hours, while the objects hovered above them, they had used no fuel and added no miles to the indicator. No explanation for this was forthcoming until the hypnosis sessions.

The couple did the remaining hundreds of miles to Durban, Natal, without incident. When they got there early in June 1974 they spoke to no one about their experience.

"We knew of no one who'd be seriously interested until we spotted Bill Faill's headline 'Farmer Sees UFO' in the local newspaper," said Frances.

When Carl van Vlierden, who was educated as a mechanical engineer in Holland and Germany just before World War II but who later turned to professional naturopathy, came to investigate their story he decided hypnosis might provide new insights into the episode in the Rhodesian bush.

He contacted his friend Paul Obertick, M.D., who uses hypnotism in his medical practice in Durban. What follows is excerpted from a transcript of the tapes made when Peter, who proved to be an ideal subject, went into a state of deep hypnosis.

Paul: You were traveling 12 kilometers from Fort Victoria. What happened then?

Peter: We were 12 kilometers outside Fort Victoria when we saw two craft together. One was about 85 degrees off upright, the other was 90 degrees directly above, about 200 or 300 yards straight up. It sent down two beams of light—I don't know what type they were—into the motorcar, which gave the car a complete mind of its own, its own sense of power, direction, speed, control, steering ability, lighting, everything.

At one stage the car was telling me what to do—smoke a cigarette, light the lighter, change the radio setting from Lorenzo Marques to another station. This is when we heard voices on the radio which sounded like Lorenzo Marques (a popular local music station) but were not.

It was a direct signal from the spacecraft directly above to the radio which was sending impulses to the car, to the cab, and to me. I tried to fight it the whole journey.

A simulated screen was put in front of the windscreen, the side windows, the back window, of the motor car. It came from somewhere, I don't know where.

We traveled the whole length of the journey completely off the tar. We did not travel on the road at all. We went in a dead straight line from Fort Victoria to three kilometers outside Beit Bridge where we touched the road again. Both objects were two to three miles up, one at 80 degrees to the car, the other one directly above. This is very briefly what happened.

We were programmed inside the motorcar. My wife fell asleep or was put to sleep by the radio on which was the

voices. So she can't remember much.

Another form was beamed straight to the backseat of the car and sat there the entire journey and told me I would see what I wanted to see. If I wanted it to look like a duck, then it would look like a duck; if I wanted it to look like a monster, then it would look like a monster.

They took seven seconds to find out that I was able to give myself post-hypnotic suggestions. They tried to erase this so I would not be able to be hypnotized and tell what happened inside the motor car.

I just can't remember. They are very clever. I never went up to the machine but I could see through the beams what went on inside and what it looked like.

Paul: How did it look, Peter? Tell me.

Peter: It had three levels, bottom level with the power unit, second level engineering wing, rest center, communication, living quarters, top level cockpit, flight deck, interastral control center. All levels were linked by two vacuum shafts—one placed oneself in a tube.

Transportation to the interior of the craft was by vacuum inside units. It was about 80 or 90 feet across and about 60 feet high. Bottom thrust was horizontal plane from outer edge. Up and down thrust, direct up, direct down. They had a stabilizer unit to simulate earth in their laboratory section. Any humans who were taken up could be put in this unit which would simulate their surroundings completely. This is just an empty space but using man's ability or lack of knowledge, they could suggest what he wanted to see and where he was.

Paul: Have they got any real form? Are they physical beings?

Peter: Physical? They are physical beings. The one that was in the car and those in the spaceship were all identical in size, color, looks, shape, weight. The same basic form as humans—large trunks, necks, hairless, two arms, two legs, no toes.

Paul: Same reproductive organs as we have?

Peter: No reproductive organs at all.

Paul: How do they multiply?

Peter: I don't know.

Paul: Where do they come from?

Peter: Outer galaxies.

Paul: Which outer galaxies?

Peter: They didn't give me any names, just outer galaxies.

Paul: Are they friendly toward us earthlings?

Peter: Yes.

Paul: Why don't they make direct contact with us if they have all these great powers?

Peter: Because there are too many people who don't understand them, don't know how to approach them, look at them, see them, talk to them.

Paul: Can't they make them understand?

Peter: No, because that would change the whole world and they don't want to do that.

Paul: How long in earth years do they live?

Peter: I don't know.

Paul: How fast can they travel? Can they travel faster than light?

Peter: They travel by time, not by light.

Paul: What do you mean by that?

Peter: They can travel on time. Speed of light is too slow to cover billions of miles in seconds. If they want to go from point A to point B, they have to go back in time. They are time travelers, not space travelers.

Paul: How do they talk? Do they communicate mentally?

Peter: They know the English language perfectly and they know every language of the galaxies.

Paul: Have they got all the knowledge of the universe?

Peter: They have all the knowledge of the universe. But we and our galaxy are the size of a pinhead cut a billion times.

Paul: What world do they come from?

Peter: World like oxygen. They come from 12 planets. They don't fight. They have no wars because they are 2000 years ahead. They are 2000 light-years ahead of us.

Paul: What do they say about earth? Is it going to be peaceful here? Are we going to survive?

Peter: They will change earth the way they changed the pyramids, they changed the . . . they changed the wars, they change everything by introducing their way of doing things.

Paul: Are there any of them among us unnoticed, having the faults of human beings?

Peter: Thousands. They are clerks, typists, businessmen, university students, lecturers, dustbin cleaners.

Paul: If we want to make contact with them, if we want to learn from them, will they give us knowledge?

Peter: They make contact only when they want to and by influencing others. They never do anything direct on earth to make the person contacted a figurehead or the center of attraction. They are the influencers, the schemers, the directors of a person . . . humans survive on praise and they give this to a human and he is praised and found a very good person, no matter what he—

Paul: Peter, tell me, were you programmed by them?

Peter: Yes.

Paul: They do not mind you talking to other people?

Peter: No, they want to get a circle of believers in them and their works. Then people will understand them.

Paul: Do they believe in human immortality, in reincarnation? That we earthlings leave our bodies and our spirits are our inner selves?

Peter: All programmed by them. They are God in man's eyes. They put one into another body and they will put that body on earth. They can't do it automatically—the being has to be conceived and born and carried. But all of us are programmed like you program anything. It is just set out.

Paul: They say they are mortal. Are they mortal or are they immortal?

Peter: They are mortal.

Paul: What happens if they die?

Peter: They burn; they are strewn, cast out.

Paul: How about their spirits? Do they take another form?

Peter: Yes.

Paul: So it means their spirit is immortal?

Peter: So is our spirit.

Paul: Can they be killed?

Peter: They can destroy their own physical body. They can destroy our physical body. They are just as killable as a human, as you or I.

Paul: What was the reason they took you and Frances?

Peter: They knew I'd had a very brief contact with a spacecraft in 1964.

Paul: Do you know consciously about that?

Peter: Yes. We were traveling across Rhodesia, my father and myself. Near Sobuque we came round a corner on a dirt road. About two feet above the

ground a spacecraft was hovering. We were closing extremely fast and as we got about 20 feet away, we were still braking. The spacecraft took off at about 45 degrees and shot into the sky. Red-hot dust from the road was baked into the enamel of the car. This was my first encounter with a spacecraft.

Paul: Why did they take you this time? Do they want you to tell other people?

Peter: They wanted me to make contact with them and take as long as I wanted to before I told anybody about what happened. They hoped that the people I told would believe me and listen to the story and not accept it as just another UFO story but analyze it completely and find out why they wanted us to appreciate them. Their programming of the world has gone wrong. Because of man's ability to think, it has become too intense too quickly.

Paul: Do they have any contact with governments, Peter? Do they contact the great powers? What would happen if there was an imminent world war? A nuclear war? Would they stop people killing each other and destroying the earth?

Peter: They would not want that because direct interference is failure from their point of view. They have guided the world for thousands of years. The world will be a showpiece to the rest of the universe in a few hundred years' time.

Paul: Have they any craft on the moon?

Peter: The moon is a shuttle of the earth. There is no point in going to the moon. It is dead. It was put there by forces to encourage man to travel in space.

Paul: Was your physical body taken on the spaceship?

Peter: No, it was my astral body. My

physical body remained in the car.

Paul: Why didn't you remember afterwards what happened? Did they make you forget?

Peter: Yes, they did not want me to repeat it; they didn't want me to rush to a newspaper and make a fortune. . . .

Paul: But you told me they wanted other people to find out; they wanted you to become a contact.

Peter: They did. I didn't phone the newspaper. Frances did, to find out who we could speak to. I didn't tell Frances to but another person must do it, not the one directly concerned.

Paul: Why is that? Is it a law?

Peter: It is not a law but they can't

make a public image out of the person who is directly involved; that is why. There's always got to be somebody else to do this so that the person does not become a hero or self-centered. It could have been six months; it could have been nine months; it could have been 10 years. . . .

The hypnotic session came to a halt at this point. Paul tried to continue, asking some questions about the Bermuda Triangle and UFOs in general. He met with confused, negative answers and in a few minutes brought Peter back to normal consciousness.

HELP! Just before this story was accepted for publication in FATE we also had at hand a story of a similar UFO experience which took place in Alaska. Because of an error in this office that story was returned to its author. It is a story we think should be on record and we hope that the author of the Alaska story, or someone who knows him, will see that it is returned to our editorial offices. — *The Editors.*



MAN'S BEST FRIEND: THE CAT

ANILES, Mich., family credits "Cream Puff," a six-week-old kitten, with saving their lives. Edwin Butts said he was awakened one night in June 1976 when the kitten jumped on his back and began to scratch him, something she never had done before.

Butts immediately smelled smoke and rushed to awaken his wife and their four young children. The family escaped the burning home by jumping out a window—a 14-foot drop to the ground.

The Butts' foster daughter, Dawn Boetcher, ran back into the house to try to find the kitten and Butts' wife Verlene raced after her. Both had to be hospitalized with second- and third-degree burns.

Cream Puff was never found and Butts believes she died in the flames that destroyed the home and all its contents.

A week or so later a dog named "Blue" had to take a backseat to "Smokey" the cat in the home of Mrs. Johnny McNeill in Longview, Tex. Smokey awoke Mrs. McNeill by scratching her face. Seeing flames crawling up the walls of the bedroom and smoke throughout the house Mrs. McNeill roused her two sons and fled. The house was totally destroyed.

For a while neither Smokey nor Blue could be found and Mrs. McNeill feared that both had been trapped in the fire. But on July 9 the two pets returned—Smokey to a hero's welcome and Blue to the doghouse.

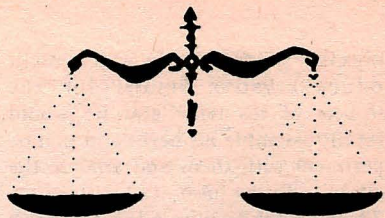
By Leonard Worthington

THE REASON for restrictive legislation in the healing arts is understandable to a degree since it is a plausible means of protecting the public from charlatans and others who would profit from the sick and ailing without providing any form of relief.

But what happens when these restrictions actually contribute to human suffering and death?

What of that great "no-man's-land" between laboratory-induced cures and defeats, that vast field known as paranormal healing—which for the most part has officially been forgotten, ignored or declared illegal?

Any honest and impartial research into the histories of spiritual, psychic



UNORTHODOX HEALING and the LAW

In many states, the law discriminates against faith healers, despite their remarkable documented cures.

and energy healing will convince all but the preconditioned skeptic that there exist in the universe strange and unusual powers which have resulted in substantial benefits to humanity.

Should those who possess such powers be denied their use?

I think not.

Is there some way of allowing these honest healers to practice their art and still protect the public from charlatans?

I believe so and will show specifically how we can and should do it through legislation. First, though, I think we should put medicine itself into proper historical perspective.

From the time God first looked upon His original creation and "found it to be good," man has consistently devoted his

efforts toward either harming or destroying this perfectly created vehicle—his own body.

The causes of some disease were known to early man while others have been discovered only in recent times. At all times in our history, including today, however, multiple unknown factors have existed which singly or in combination induce various disabling or fatal ailments.

In our early history we depended solely on the priest for both our spiritual and physical needs—the former because of his religious studies, the latter because of his study of plants and herbs. *He recognized the only real healer was nature.*

The role of this medicine man was to

study every possible factor which might produce creative results for the members of his tribe and he would carefully assemble his herbs and plants, experiment with them and analyze the results for future use.

Through his open-minded approach to medicine, miraculous cures were effected, many of which have been lost to succeeding generations because ignorant observers elected to classify these practices as "witchcraft" and therefore unacceptable to a "civilized" society.

When the high priest lost his exclusive jurisdiction over the field of healing practices, a chasm was created which has widened so greatly over the centuries that the breach may never be healed.

The now-separate medical profession directed its attentions towards a strictly empirical approach to a scientific study of a specific problem, totally excluding the fact known and accepted by the medicine man—that nature is the only real healer.

There have been some men of medicine who recognized that the laboratory of man did not contain all the secrets of the universe and that results defying human explanation could be secured. They reached greatness while their colleagues remained mired in their laboratory mediocrity.

Today's medical man, whatever his specialty, actually does no more than recognize the signs of an unfavorable condition, attempt to diagnose some of its causative factors and within the limits of his knowledge, remove them so that nature may take over and supply the healing energies necessary to bring about a cure.

Now this is not meant to be a wholesale criticism of the modern medical profession as such; many of its members are dedicated individuals, serving humanity with honor and distinction.

What I am criticizing is the law which insists they are the *sole* possessors of healing abilities, a law which denies the existence of other forces and which, indeed, forbids their existence.

I practice law in the state of California and although its statutes are not unlike those of other states, I shall confine my comments and criticism to my home ground.

As the California statute (Section 2141 of the Business and Professional Code) is worded, the law actually denies the Creator the right to maintain His creation as "good" unless, of course, He makes use of a small segment of the population possessing a medical degree—a degree earned from professors who themselves must necessarily be limited in their knowledge by the qualifications of their predecessors and by their own restrictive experience and available literature on the subject.

Under a strict interpretation of the code, a member of the public is denied even the right to suggest to another person that he use specific remedies for the alleviation of pain or the cure of disease—be it only a banana, a glass of water or even a Band-Aid! (Prosecution has actually resulted from such innocent suggestions.)

Not only do I see this as a denial of a person's right to free speech, but as a limitation of the free use of his talents.

Let us talk about unequal enforcement of the law for a moment.

Not a day goes by but what television

viewers are exposed to a bombardment of annoying ads prescribing in no uncertain terms specific remedies for ailments.

On listening wearily to these repitious suggestions I have wondered how it is that a person on TV can get away with things which another member of the public cannot propose without being prosecuted for practicing medicine without a license. While one violation of the act reaches hundreds of thousands in a few seconds, a member of the public who is sincerely attempting to help his fellowman, usually gratuitously or for a nominal fee, is transmitting his message of hope only from person to person, one at a time. Why the favoritism?

Is it because the pharmaceutical firms so greatly influence the Medical Boards, the Federal Food and Drug Administration or the enforcement agencies that they can escape prosecution where a private citizen cannot? I have wondered what would happen if the law enforcement agencies would issue warrants for the arrest of every firm which prescribed remedies for a disease or for the relief of pain.

What would be the result if every advertisement prescribing a remedy for any physical condition were declared unlawful and the news media prohibited from accepting them?

I wager that it would not be long before the Medical Practice Act would be amended to allow specific exemptions for such purposes, while still limiting the right of an individual from doing the same thing.

While the law says that every person is innocent until proven guilty, this principle loses its value where a person is accused of a violation of the Medical

Practice Act. The mere suggestion by one person to another to take a specific medicine automatically assures him of conviction of some misdemeanor and subjects him to the possibility of a fine or jail sentence.

This is so even if he produces 100 witnesses in court testifying that his methods are effective and beneficial and that he has never harmed a human being in any of his treatments. Health food store operators, for instance, have been prosecuted for suggesting harmless herbs; nutritional consultants for recommending safe foods or vitamin-mineral supplements.

Here is how the California law is worded:

"Any person, who practices or attempts to practice, or who advertises or holds himself out as practicing, any system or mode of treating the sick or afflicted in this State, or who diagnoses, treats, operates for or prescribes for any ailment, blemish, deformity, disease, disfigurement, disorder, injury, or other mental or physical condition of any person, without having at the time of so doing a valid unrevoked certification as provided in this chapter, or without being authorized to perform such act pursuant to a certificate obtained in accordance with some other provision of law, is guilty of a misdemeanor."

Now there are laws where the very act itself is admittedly dangerous to society and is likely to lead to injury, such as driving while drunk or carrying a concealed weapon. In such cases the mere commission of the act "in and of itself" is sufficient to warrant a prosecution and a conviction. But where the act complained of has proven to be beneficial to mankind and is not

"in and of itself" clearly injurious to the public welfare, it is a poor law which makes that act automatically a crime.

The law should be changed so that only in those instances where it has been shown by the evidence that persons have been harmed by the treatment or by the prescribing of a remedy would the "healer" be subject to criminal prosecution and then only where fraud or misrepresentation has been used.

There are adequate civil and criminal laws on the statute books to protect the public in all these instances from those who would trick or deceive them. There is no need for a statute which is so broadly designed that it provides a trap for the innocent but unwary well-meaning individual who seeks nothing more than to help his fellowman.

As it now reads, this act, along with other similarly worded statutes in various states, provides the opportunity for the Department of Consumer Affairs or other enforcement agencies to select at random the persons whom they elect to prosecute, regardless of their value to society.

All that is required is the complaint of a disgruntled or selfishly motivated person or group to set the process in motion for the harassment of many innocent well-meaning individuals whose only statutory wrong (not a moral violation) is to use their valuable talents for the good of ailing individuals who in most instances have failed to obtain relief through regularly recognized channels.

The public is taxed to meet the payrolls of such enforcement agencies, yet it is not represented in its composition. If such broad power is to be delegated it should be done only with

the greatest of care lest those vested with authority abuse their positions of public trust and thwart the very purpose of the legislation.

One rigid rule should be firmly established by all appointing powers: no board, agency or commission shall ever consist of a majority of members whose personal or financial interests can be benefited through the functions of said agency or board.

This would mean that a medical board should consist of a majority of qualified "outsiders" with the minority of members representing the medical profession who would also act as advisors but whose vote alone could not control or establish policy.

Since a Board of Medical Examiners consisting solely of doctors would be oriented toward self-preservation, it is understandable that its recommendations to the Legislature would be slanted in the direction of statutes which would preserve its status quo, solidify its entrenched position and provide personal benefits to its members.

We must remember, however, that this is a human trait which is certainly not restricted to members of the medical profession. It is as American as apple pie or motherhood.

With respect to amendments to the Medical Practice Act, I would propose that additional exceptions be inserted in the act itself to allow for the practice of certain forms of healing by qualified persons and to set up standards for others, under which their capabilities could be explored, tested and determined, and if found beneficial to mankind to make provision in the law for the qualification and licensing of such persons, similar to that which was

approved by the California Legislature in the case of acupuncturists in 1974.

Section 2146 of the Medical Practice Act now states that *"Nothing in this Chapter shall be construed so as to discriminate against any particular school of medicine or surgery, school of podiatry, or any other treatment, nor shall it regulate, prohibit or apply to any kind of treatment by prayer, nor interfere in any way with the practice of religion,"* but this exception has not been understood or noted by all of the enforcement agencies or the courts in every instance and requires explanatory assistance in order that it will not continue to be improperly enforced.

As a suggestion along these lines, an amendment should be introduced in the legislative bodies which would generally provide for the licensing of natural healers with possibly the following qualifications:

(1) Persons possessing or claiming to possess special healing powers or being able to direct healing energies which have proven effective in the alleviation of pain, relief or cure of illnesses in the past, shall, upon establishing satisfactory proof of their abilities, be licensed under this Act and shall be permitted to continue such practices provided that they publicly display in their place of treatment and notify each patient in writing that they are unlicensed persons, not possessed of medical educational training or certificates, and such other additional language which will suggest to the patient that he should seek medical advice as to the nature of his illness and the possible effect of this type of treatment upon his condition.

(2) In all such cases the burden of proof of any violation of the Medical

Practice Act shall be upon the prosecuting authorities to establish their case as in all other criminal matters.

(3) Such licenses shall be renewable annually and shall require the licensee to report the name and address of each patient treated by him during the preceding year, showing the nature of his complaint, the type and cost of treatment afforded and the results of the same.

(4) Persons unable to substantiate past case histories as above required will under certain conditions be granted probationary licenses which will necessitate a physician's referral in all cases and the filing of monthly reports as above stated, until such time as the effectiveness of such treatment has been established, whereupon an annual license will be granted.

Such amendments would open the door for the referral by doctors of patients to natural healers where the physician recognizes his services are no longer effective—something which is being done now, but only under cover and with fear of detection. It would permit qualified healers to appear and practice publicly instead of clandestinely and would allow the medical profession and the authorities the opportunity to study and benefit from the reports and manner of treatment by such persons in a manner which is not covered in the average medical schools. It would provide a field of knowledge from which both the public and medical profession could well benefit.

Only by a complete exposure of this important field of healing and an objective and unbiased investigation of the same can the general public reap the benefits which the Creator intended

when He endowed selected persons with knowledge, divine powers and energies which are as yet not accepted or understood.

Had the healing professions adequately met the challenge of the centuries, the restrictive and punitive provisions of the California Medical Practice Act would have been justified. Such, however, is not the case. Thousands of patients have failed to obtain relief or cures. Often discouraged by the inability of the medical profession to help them or despondent over the admonition to "live with it" or with a prognosis of death staring them in the face patients have turned in desperation to quacks and charlatans as well as to qualified natural healers employing unorthodox methods of treatment.

In many instances, after hospitalization and medical treatments have exhausted their funds, these persons are forced to seek relief from spiritual or natural healers and confirmed reports record surprising relief and even permanent cures from many of these so-called unorthodox sources.

This poses the very tantalizing question as to whether society has the right to deprive its ailing citizens of such services solely on the grounds that not all of the practitioners might be qualified to render beneficial aid.

If this argument justifies the absolute rejection of the right of qualified "healers" to exercise their talents, then the sale of liquor or the driving of an auto could also be banned on the theory

that if misused each of these acts can result in injury or loss of life to members of the general public.

The right to drive a motor vehicle is both a benefit as well as posing a threat to public welfare. An ambulance or a police car, if properly operated, can alleviate suffering and misery as well as save lives but if carelessly driven can also maim and kill.

A member of the medical profession, regardless of his university training, can be guilty of malpractice or manslaughter, yet it would be wrong to condemn the entire profession for the incompetence of the few. The benefits from this profession so greatly outweigh the detriments that to repeal the Medical Practice Act and prohibit anyone from aiding the sick, regardless of his qualifications, would be a grievous mistake.

The services and talents of the unique persons we have discussed should be universally recognized, legalized and utilized either by state statutes or by the United States government under the auspices of the Department of Health, Education and Welfare for the benefit of all of our citizens.

If justice is to be dispensed, it must be done without discrimination, whether it be racial, religious or the favoring of a corporation against the ordinary citizen.

The only remedy is for the voters to rise up in protest against this unjust discrimination which now exists in the healing arts and to force their elected representatives to change the law.

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True Mystic Experiences

FATE will pay \$10.00 for each true experience published. Stories should be less than 300 words and typed double-spaced on one side of the paper. They may be sent to the TME Editor, FATE Magazine, 500 Hyacinth Pl., Highland Park, Ill. 60035. They must be signed by the author and address must be shown. Manuscripts will not be returned unless accompanied by stamped self-addressed envelope.

CAN YOU SORT DREAMS?

By Jeannie Piccara

I DREAM a lot. Lately some of the dreams have been unusual. For instance, last February I dreamed my pet rock died. It was so idiotic that I would have been ashamed to mention it to anyone. But the next morning in one of the newspaper comic strips—"Kelley and Duke" in the *Philadelphia Inquirer*—there was my dream. It was unbelievable!

It happened again when my daughter Terri and I were at the Philadelphia Flower Show on March 13, 1976. As we were passing the African violet booth I was reminded of a dream I had had the previous night. I said to my daughter, "You know, this is exactly what I saw in my dream except the lady was talking about baby's breath and in my dream I thought it was strange that she was selling baby's breath at the African violet counter." Just then, at the far end of the counter we heard the saleslady say, "Not only can you grow prize African violets in this container, but other flowers such as baby's breath do exceptionally well."

A couple of nights ago I dreamed I was back in school and written on the blackboard was a paragraph copied from a book. Our assignment was to

find the book from which the paragraph had been taken.

When I awakened from this particular dream I felt very upset. I wrote down all I could remember of it on a note pad I keep on my night table. Here's what I wrote: "All vessels are requested to report to this station the sighting of any floating debris . . ." There had been more but I could not remember it.

I was certain this finally was a prediction because my husband was at work at the Sun Shipyard in Chester, Pa. I couldn't go back to sleep so I got up and made a cup of coffee and picked up a book my daughter had left for me, *The Bermuda Triangle* by Charles



Jeannie Piccara

Berlitz, and there in the middle of page 25 was the following paragraph:

"All vessels are requested to report to this station the sighting of any floating debris in the nature of aircraft cabin upholstery and pillows colour blue, aircraft dinghies colour yellow, Mae Wests colour dark brown, all of which would be marked BSAA, or any floating clothing."

This was it! My dream paragraph! Now I could relax. I went back to bed and slept.

But I dream every night and only a few of my dreams come true. How will I know if and when my dream is predicting some catastrophe? It frightens me. — *Boothwyn, Pa.*

A LAUGHING MATTER

By Ann Gallant

IN 1967 I was living in Miami, Fla., about five miles from my daughter Marti and her husband Michael. One day they called and said they had decided to take their children and go to Key West for the weekend and would I like to come along for the fun. I was delighted and we planned that they would pick me up the following day, a Saturday, at 1:00 P.M.

When they arrived I was waiting out in front of my apartment house. My son-in-law Mike, dressed in Bermuda shorts, jumped out of the car and took my suitcase. While he was putting it in the car trunk I got into the front seat next to my daughter. My three grandchildren Dani, Darryn and Gregg were sitting in back.

We set off but had driven only two blocks when I turned to Marti and said, "I have a feeling you left something important behind. Are you sure you took everything you'll need?"

Marti looked puzzled and said, "I'm sure I took everything. Did you, Mike?"

"Yes," he answered and kept on driving.

After about two miles I insisted, "Mike, why don't you pull over to the side and check your suitcases just to be sure?"

He turned and gave me a funny sort of smile and replied, "Why don't *you* just relax and enjoy the drive?"

So I did!

The trip was beautiful with the bay on one side and the ocean on the other and we arrived at the Holiday Inn in Key West just in time for dinner. We all agreed we'd dress up in our very best and go out on the town.

I was just getting out of the shower a short time later when my daughter Marti and granddaughter Dani burst into my room laughing so hard neither one could say a word.

Finally Marti managed, "Mother! Guess what! Mike took his sport coat, shirts, ties and underwear and left every one of his slacks behind!"

Well, I cracked up. My son-in-law the attorney, who always dressed so conservatively, was going out to dinner on Saturday night in Bermuda shorts! — *Long Beach, Calif.*

ANGELS CAN COUNT

By Bernice Mitchell

IN 1959 I had a change of life pregnancy. A very young neighbor of mine, Wynona Prichard, was pregnant too and often dropped in to visit me, perhaps because we had our pregnancies in common or because she wanted motherly advice.

I was very concerned about my unexpected pregnancy. My only other child was Janet, a daughter born 22

years earlier during a previous marriage. But my doctor assured me all would be well and pointed to a row of photographs of grateful mothers over the age of 40 whom he had brought safely through childbirth. He said I would have Caesarean surgery if my labor pains did not begin by February 29 or March 1 (1960), the due date. He would take no risks.

When I was six months pregnant I had a startling dream. A rather angelic woman appeared beside my bed and although I could not see her clearly, her words were sparkling clear. She announced, "When Wynona goes to the hospital to have her boy, get ready to have your boy."

The dream delighted me because it promised a boy, my choice this time. But when I thought over the full meaning of the dream words I was momentarily alarmed. Wynona was expecting her baby two months ahead of me. If I were to follow her into the hospital, this meant a premature delivery at seven months.

Although I took the dream seriously I did not worry about it. The angel's smiling voice carried the assurance that all would be well. I told my husband Burley of the dream and while he didn't comment he later reminded me of the angel's words.

I wanted to tell Wynona but hesitated. She desperately wanted a girl and the dream prophesied boys for both of us. Then I recalled that during my first pregnancy, my husband and I were set on having a girl but we decided we had better think of planning for and welcoming a boy—then if it was a girl she would be a happy surprise. I decided for the same good psychological reasons to tell Wynona of

the dream foretelling boys for both of us. I also kept in mind that I might have a girl!

Wynona listened to my story but seemed to shrug off the matter. The end of December, her due date, came and nothing happened. By the middle of January she confided to me her annoyance with people asking why she wasn't in the hospital and her annoyance with her doctor who claimed she must have miscalculated her conception. Her doctor said that from the way she was carrying the baby he thought she wasn't due for another month yet! She was sure he was wrong.

I wondered. I had had enough experience to tell by Wynona's appearance that somebody had miscalculated.

During the first week of February Wynona was a guest at my baby shower where she said, "I never thought I'd be here still in this condition."

On February 19 Burley visited a sick friend in the hospital and there he ran into Wynona's husband. He told me, "Honey, get your bag packed! Wynona is in labor. You're next, according to your dream."

Actually, it was not until 10 days later that I gave birth. On February 28, just short of the deadline for a Caesarean delivery, I had a short labor and an easy birth.

Needless to say, Wynona and I both had boys.—*Desert Hot Springs, Calif.*

SLEEPWALKER'S WARNING

By Susan Sherlock

I MUST admit that I have not the slightest recollection of making a telephone call the night of December 20, 1945. I can only relate what my sister Marilee Williams told me.

At that time I was a student at San Jose (Calif.) State College and I lived in an old home which had been converted into a girl's dormitory. My sister lived in Palo Alto, a city near San Jose, and that December night a vague pain in her stomach disturbed her sleep. She told me I telephoned her that night and said simply, "Marilee, you have appendicitis. You must go to the hospital immediately before your appendix ruptures." That was all there was to the conversation.

Marilee felt a little unsettled after my call but she returned to bed and attempted to get to sleep—with no luck. The pain grew so severe that she called a taxi and went to the hospital.

As it turned out, her appendix did not rupture because she got into surgery early enough but the doctor told us it was a good thing Marilee had heeded her intuition. *Her* intuition, indeed!

My dormitory room was down the hall from the telephone booth and since I have no memory of the incident I must have sleepwalked all the way to the phone to make the fateful call. — *Palo Alto, Calif.*

TELL YOUR LOVE TODAY

By Patricia Parhad

E DWARD AND Isabelle Johnson were two marvelous people who adopted me when I was two months old. They gave me such love and affection that I shall never forget my early years in Lancaster, Minn.

When I grew up I moved to Chicago, married a doctor and bore two children.

In October 1958 we were moving into a new apartment and I was so occupied that Dad's birthday, October 4, slipped by. I called on October 6 and he said, "I



Patricia Parhad

thought you had forgotten your old dad." This remark alerted me to his need for appreciation so I retorted, "Oh, Dad, you know I will never forget you and I will never stop loving you!"

We talked for a while and I brought him up to date on his grandchildren's latest activities and our new apartment until he said, "This phone call will cost you too much," and started to say good-bye.

I will never know what made me insist that we continue to talk. A light feeling came over me and a powerful compulsion to tell him I loved him. Suddenly, I opened up. I talked of how I appreciated his kindness, good character and his honest dealings with people and life itself. I begged him to forgive me for the hurts I knew I had inflicted on him through foolish youthful mistakes.

I roamed through the past, talking of gathering tiger lilies and playing on tractors and I reminded him how much I enjoyed it when he took me hunting prairie chicken. I recalled that once he insisted we stay outside during a heavy rain while he searched for a wounded game bird.

Dad remained silent through all this, then said, "How nice to hear this, Pat."

I rambled on some more about what we did together when I was small and ended by repeating, "I love you, Daddy."

"Well!" he laughed. "You really can talk—you have made me the happiest man alive, Pat." After a few more words our lengthy telephone conversation ended.

Two days later my father had a heart attack and died. In my terrible grief, I took comfort from that telephone conversation. I had told my father many things that we too often fail to say until it's too late. We should speak today to those we love.

After Dad's funeral, someone asked me, "What did you say to your father to make him so happy right until the moment he died?"—*Mt. Prospect, Ill.*

"KEEP THE CANDLE BURNING"

By Tyrone Benson

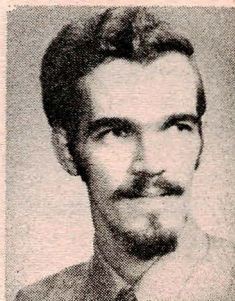
MY BROTHER Gary joined the Marines in 1968 and was sent to Vietnam in 1969. Because he was there and because many of my friends were being shipped over there, Vietnam was much in my thoughts.

Gary had been overseas about a month when I had a peculiar dream. It seemed as if a spirit entered my bedroom, a spirit that filled me with love, so I felt no fear when it spoke. The spirit told me 'there was something I could do for my brother: I was to get a picture of him and light a candle every day in front of the picture. The spirit said Gary would feel the warmth and love coming from home and would be helped to return safely.

From that day forward I kept a candle burning in front of a picture of

Gary. Soon a letter came from him saying that despite the distance between us he felt close to home. When I replied I told him about my dream and what the spirit had told me to do. His letters thereafter always ended, "Keep the candle burning."

One day about the middle of August 1969 I was alarmed to see the candle flickering. Finally it went out completely. This made me certain my brother was in trouble. While I napped that afternoon my dream spirit reappeared. It told me, "Your brother lives but he has been wounded in the knee." I called my parents Homer and Mildred Benson and told them the message I had received. The next day from the Red Cross they received official notification that he had been wounded in the knee.



Tyrone Benson

The next time the candle acted up was in October. The flame dropped low and remained low for two days. During this period the spirit came to me again and said, "Your brother lives but he is sick." I called my parents to warn them to expect bad news and within a few days a letter came from Gary saying

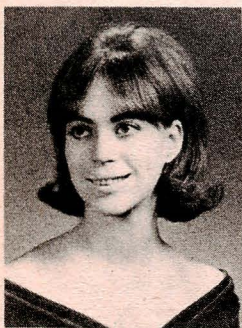
that his illness had been diagnosed as malaria on October 12. The candle let us know when he had a relapse in November and also when he became so ill in January 1970 that he was sent home.—*St. Louis, Mo.*

OUR DONKEY'S EARS

By Margaret Ellen Hawkins

OUR HOME in Tacoma Lakes, Me., overlooked Woodbury Lake. We had a private beach, orchards, a private cemetery and acres of woodland bordering a bird sanctuary. As I grew into my teens my family came into possession of several farm animals. One was a Mexican brown cross donkey.

We were all concerned about Jenny's first Maine winter but nature gave our little donkey a thicker coat of fur, especially around those big sensitive ears.



Mary Ellen Hawkins

I loved that donkey. I was the only one she would allow to play with her ears. I would spread them gently apart to resemble airplane wings, then imitate the sound of a plane taking off. This was our little game: after I'd had my fun, she'd have her carrots. If

anyone else in the family tried to play with her ears she'd nip.

One day in November 1962 her eyes showed incredible pain and suddenly she was dead. Our foreman buried her and Father thought it best that no one know where. I missed the little donkey terribly that winter; there were no big furry ears to tease.

Finally spring came and in April 1963 I was walking toward my grazing horses when suddenly I stopped dead in my tracks, turned and found myself walking through an evergreen grove toward a small thicket. There on the surface of the ground were two furry ears standing straight up. Jenny had been dead five months but when I knelt and touched the ears they were warm! The only thought in my head was that Jenny somehow was still alive and in a frenzied irrational way I started digging with a sharp-edged branch. The ground was hard but I was determined to free her from the earth.

Nothing was under the ears. My sister Helen who was 13 (four years younger than I), had been watching me dig under the ears. What she had seen was too much for her. She became hysterical and ran screaming to Father, "Daddy, Jenny's ears are alive but Jenny is dead!"

Hearing Helen's voice brought me to my senses. I hurriedly covered the ears with thick evergreen branches. When my father arrived on the scene the ears had disappeared.

If Helen had not seen our donkey's ears I would have distrusted my own senses. Now I believe Jenny found a way to show me where she had been laid to rest.—*Boston, Mass.*

HE STOOD forlornly on the side of Interstate 40 about one mile from the French Broad River bridge out of Asheville, N. C. His red hair and long lanky frame were silhouetted against the mountains on the horizon behind him and he looked very alone. In fact, he looked so sad we were touched enough to stop and pick him up.

They worked long and hard and by the time they were finished it was well into Saturday night—about 9:00 o'clock.

Clayton was grinning from ear to ear as he wiped his hands and said he had to hurry to make it. It would take him six hours to get home, he said, and he had to be back Monday. We stood waving as the old truck moved out, sputtering and backfiring.

I Met the Real Phantom Hitchhiker

Who is this strange young man who returns every year
trying to get home in his beat-up truck?

By Jesse Fonda

He said his name was Clayton and his truck had broken down at a motel nearby and he was supposed to be home for the weekend. He said he was working on construction in town and he spoke of how much he missed his family back in Tennessee. We felt sorry for him, knowing it is no party being alone in a strange town with nothing but a lonely motel room to come home to every night.

We dropped him off at the small Hollywood Motel on Tunnel Road and he ambled slowly towards an old blue beat-up '59 pickup truck.

I didn't understand why at that moment I felt a strange creepy feeling up my spine. I dismissed it and looked over at my husband pleadingly; he understood, smiled and turned around.

Bill helped Clayton fix the truck.

"Nothing could help that old heap," my husband laughed.

The manager of the motel came up and stood looking down the stretch of highway. Then he looked at us thoughtfully, as if he were puzzled. "He comes here every year, same week, same day. His truck breaks down. He fixes it and then I see him again next year. He's such a sad fellow," he said.

Bill and I had just moved to Asheville, N. C., in October 1974. We were living in an apartment on Violet Hill Circle not far from the motel. When we finally got to bed that night I couldn't sleep. I felt edgy and Clayton's pitiful eyes haunted me. I tossed and fidgeted and finally gave it up and got up to look out the French doors in our living room. The moon was full and I shivered as the shadow of a blue truck

caught my eye. Was it Clayton? He was parked in front of our apartment, his shadowy skinny frame laboring over the hood. I ran outside to see.

"Hi, Clayton," I whispered. "What are you doing back? How did you know we live here?"

He didn't answer and continued to labor furiously over the engine. Finally he stopped and looked at me. I felt a lump in my throat as he pleaded, "Please help me get home. I miss my wife and baby; I've got to get home." His eyes filled with tears and his voice cracked.

"Okay," I said and told him to come on in. I ran back to the apartment with him following and woke Bill. Bill looked outside, then he looked at me and was irritated. "There's no one out there," he said angrily.

"But he followed me inside!" I almost shouted. I ran back outside but it was true—there was no one, nothing was there.

"Good," I thought. "Have I lost my mind?"

About a month later Clayton was all but forgotten. We were relaxed, riding in the country, looking for a house with a bit of land to purchase, in Candler, N.C., on Pisgah Highway in Hominy Valley. We since have bought a house and six acres of land near there. I was enjoying the sights when I saw a familiar-looking blue truck out in a field. It was totally wrecked and looked as if it had been there a long time. I screamed to Bill to stop. We walked out to the truck.

"Wow," Bill exclaimed, "whoever was in that really got it! Look at those bloodstains. Let's go ask someone what happened."

We stopped at the next farmhouse

and an elderly man answered the door. We asked him about the truck and he shook his head sadly. "You must be mistaken about the bloodstains; although the incident is still fresh in my mind, that truck has been there for 10 years. It happened the week of the full moon in October," he said, "I remember that because it was so light outside."

The old man seemed to go into a kind of trance as he reminisced, "I was shaken from my sleep by a terrible crashing noise about 2:00 o'clock. I ran out into my field and that blue truck had been knocked out there from the highway by a semitrailer. The truck driver was okay. He admitted he'd fallen asleep at the wheel. It took us two hours to get the boy out and he cried pitifully the whole two hours, begging us to get him home to his wife and baby. I remember his red hair and blue eyes. The ambulance came—they had to call from the road because I didn't have a phone—but the boy died before they got him to the hospital. It's a sad thing, such a strong young man had to die! We never found his wife. He had no identification, not even a tag on his truck. Nobody ever claimed him."

I felt so stunned I just said, "His name's Clayton," and my husband and I left. Bill had already closed his mind to the whole matter. He knew that was Clayton's truck but he just didn't want to talk about it anymore.

I told a friend about it once and she still thinks I'm demented.

Since I began to research this strange story the owners of the Hollywood Motel have become good friends of ours and Jamie and J. B. Baker have given me permission to use their names. Mr. Baker attests to the truth of the facts as

I have written them but he thinks Clayton is a real person. Mr. Baker verifies the fact that the red-haired boy named Clayton stayed in room No. 8 of his Hollywood Motel and that he came every year in October and always seemed sad and depressed.

There is even a little more verification for my story. Mr. and Mrs. S. E. Cagle of Gainesville, Fla., were tourists who were given Room 8 in the Hollywood Motel in October 1975. At about 2:00 o'clock in the morning a knock on the door woke them and they got up to let in "a charming but sad, red-haired boy." After Mr. Cagle told him he would help him fix his truck

they asked the young man to wait outside while they got dressed. But "when we went outside there was no boy or no truck to be seen," they wrote in their statement, signed on January 1, 1976.

The old farmer is in a rest home now and does not wish to have his name used in this published account. People are really afraid of anything supernatural. I am too.

But it occurred to me that this is a "phantom hitchhiker" story that happened to someone I know—me—instead of to a distant cousin or someone met in a railway depot and that for this reason it should be told.



FARMER SIGHTS UFO OCCUPANT

By W. Ritchie Benedict

ROBERT SUFFERN of Three Mile Lake, Ont., claims that a spaceship landed about 13 miles northwest of Bracebridge and he almost ran over one of its occupants with his car. He said the ship was about 12 to 14 feet across, nine feet high and circular in shape.

"There was a black strip running around its circumference and what looked to be a small platform at the bottom of the vehicle," he said. "There were no other markings nor antennae."

Suffern found the spaceship while driving around to investigate a glow in the sky which his sister had seen. She lives near him and telephoned to ask if his barn were on fire. The ship was parked on a road leading to Three Mile Lake and a few seconds after he came upon it the ship lifted straight up from the road in front of his car "... raising no dust, it had no apparent thrust, it went

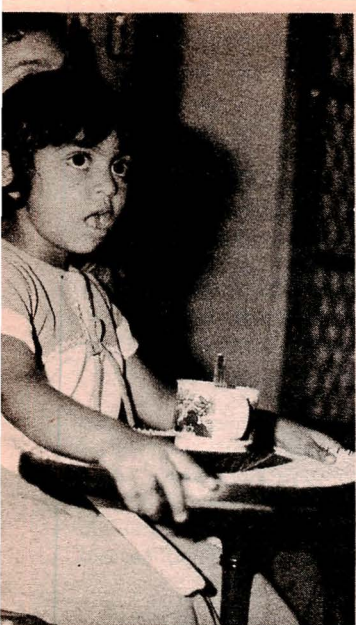
straight up and over the trees," Suffern said.

He then turned his car around and started home. At the top of a hill, however, he had to slam on his brakes to avoid hitting "some sort of creature." The height of his car fender and dressed in silver, it had two legs, two arms, a globe-shaped helmet and walked "sort of like a midget. His helmet was light in color and his spacesuit was like tinfoil that has been crushed, then flattened out."

The creature turned, took three or four steps, then vaulted over a fence and disappeared. Mr. Suffern raced back to his house and arrived in time to see the spaceship hover near his home, then disappear.

He was badly shaken by the incident. "When you come face to face with a situation like this, you're scared," he said, "because you are dealing with the unknown. What would you do if one of them came to your door? Offer him a beer?"





Bright-eyed Vashnee is small for her age and wears an intent expression that seems old for her four years, but in every way she is a completely normal child.

The Reincarnation of VASHNEE RATTAN

Four-year-old South African girl recalls in astonishing detail her previous life and death at age nine.

By Cynthia Hind

Photographs courtesy David Scott-McNab

MY MOMMY thought I was dead but I wasn't dead. I was only sleeping." These are the words with which four-year-old Vashnee Rattan described her death 20 years ago. She claims her name was Sudima and she died at the age of nine from dysentery.

Vashnee lives with her parents, Mr. and Mrs. Jugdees Rattan, in the small village of Lotusville just outside Verulam in Durban, South Africa. The village is newly developed; the roads were not finished in the spring of 1975 when I visited the Rattans. Their house stands high on the side of a hill and only a mud track, slippery from recent rains, led up to the wrought-iron stairway at

the front entrance. The house is attractive and well-designed although the rooms are not lavishly furnished.

Mrs. Rattan is a striking woman in her 30's who wears the midforehead red spot of the upper class Hindu. She has large expressive eyes, a feature little Vashnee inherited. The child stood at her mother's side as I greeted them and then sat quietly in an easy chair next to me while we talked. At the start the family was reticent and suspicious, Mrs. Rattan more so than her husband. Obviously she is the dominant personality and she told me she had had several unpleasant experiences with newsmen.

"Tell me how it started," I suggested.

It all began on a Sunday in September 1974, she said, when her husband had to deliver a load of sand. He left the house at about 10 o'clock in the morning and their three children accompanied him.

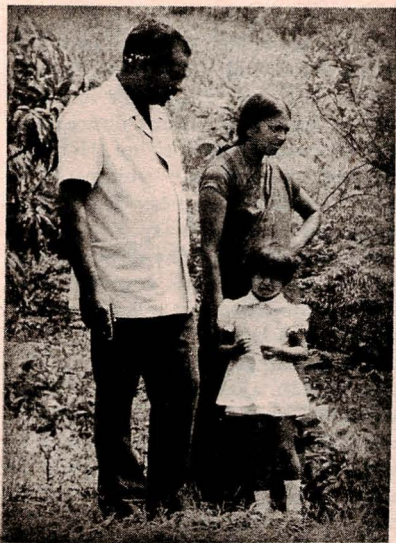
When they returned, Mrs. Rattan said, "Vashnee came running to me and held onto my legs, clinging to my sari. She was panting, her face was flushed and her eyes were very red. She kept saying, 'Mommy, Mommy, my name is Sudima.' Then, almost in the same breath, she blurted out, 'My name is Sudima and I was staying at Kemla's

house. Kemla's house is in New Glasgow (a Durban suburb). It is down a steep hill. The house is bluey in color and inside the house there are planks.' "

Mrs. Rattan explained, "You often find planks inside tin houses. These are the houses where the poorer people live."

"Then Vashnee's previous existence must have been of a lower standard than it is now?"

"Yes," her mother replied, "certainly at that time. She told us once that in her other life they ate only potato curry and roti, whereas now we eat meat."



Vashnee lives with her parents, Mr. and Mrs. Jugdees Rattan, in Lotusville, South Africa. Vashnee's "other" mother, Mrs. Baghwandeen (right), died in early 1975 and the child seemed to know it was going to happen. She told her mother sadly, "I feel sorry for my other mommy. She will die very soon."



"What else has Vashnee told you?"

"She said that in front of the house there was a pond and next to the pond, a river."

Mr. Rattan interrupted. "I think she meant a *sluit* (stream)—like sometimes near a pond you'll find a stream with the water flowing out of it."

"Vashnee said they used to wash clothes in the river and get water from there," Mrs. Rattan continued. "But by this time, after hearing all this, I was stunned and shocked. I didn't know what the child was talking about. I asked her, 'Who did all this, Vashnee?' She said, 'Kemla's mother.' She didn't say, 'My mother' or 'Kemla's mother who is also my mother.' She just said 'Kemla's mother.'"

"Who is Kemla?" I asked.

"At the time we didn't know, but he was Sudima's brother."

Mrs. Rattan went on to explain that they were extremely upset by Vashnee's behavior, her agitation, the strange look in her eyes. Eventually she asked Vashnee, "What are you talking about? Are you trying to say that you were someone else—an old lady, Kemla's mother?"

"No, no!" Vashnee was upset, almost hysterical. "Kemla's mother is an *old lady*. I was the young daughter."

"What young daughter? How old were you when you lived at Kemla's house?"

Vashnee said, "I was the same as Ayesha." Ayesha is the Rattans' older daughter, who at this time is eight years old.

Again Mrs. Rattan questioned Vashnee. "What happened to you? If you were staying at Kemla's house, why aren't you staying there now?"

Because I got sick and died."

I interrupted Mrs. Rattan. "What sickness did Vashnee say she had?"

"A stomach pain. The child said her stomach was painning her badly and then she died."

Vashnee said excitedly, "They thought I was dead but I was only sleeping."

I said, "People don't die of stomach pain. I mean, perhaps it was a burst appendix or some thing like that."

"No," said Mrs. Rattan, "it was a sort of dysentery. It is common among the poor people."

Vashnee had been playing with her doll while we talked. Now she let it fall to the floor and rubbed her hands through her hair. She didn't interfere with our conversation but I noticed her movements and turned to her. Her face puckered up and she whimpered a little, then she ran to her father and buried her face in his lap.

Her mother said, "She does not like us to speak of her death. It upsets her."

"Then should we not talk like we do in front of Vashnee?"

Mrs. Rattan reassured me. "No, Mr. Scott-McNab, a senior lecturer in law at Westville University in Durban who is investigating this case, told me it is better the child is made aware that in regard to her previous life, she is different from other children."

* * *

MRS. RATTAN offered Mahomed, my driver, and me a dish of sweetened vermicelli and later made tea for all of us.

"Has Vashnee told you more about her previous home and life?" I asked.

"Yes, every few days she comes out with something new. She doesn't talk about it all the time but once she told me that Kemla's mother used to wear a

VASHNEE RATTAN has been carefully investigated by the Natal Branch of the South African Society of Psychical Research. Council member David Scott-McNab who was in charge of the investigation, told newsman Ray Smuts:

"My conclusion is that Vashnee has a classic case of recall. On the prima facie evidence, the inference is strongly suggestive of a genuine case of reincarnation."

Vashnee had spoken to her parents of a house, a pool and a stream in New Glasgow. "I went there with Vashnee," McNab said. "It was the farm once occupied by the Baghwandeen family and Vashnee was confused when she could not find the house. But from the rubble which we found, there is clear evidence that a house once stood on the site. Vashnee then led us to the pool."

The child also pointed to a spot where there had been a swing which she had used during her lifetime there. This was later corroborated by her family, McNab said.

John Poynton, chairman of the Society's Natal Branch, told the South African newspaper reporter, "This is a case of paranormal cognition. Vashnee has information which could not have come through her normal senses. It is a classical case, an extremely clear-cut case of recall of an apparent previous existence."

long skirt. The skirt was full of gathers and a short sari was worn over it."

"Have you been able to check whether these things are so?"

"Yes. In fact, Vashnee has remembered things that the family has long since forgotten."

"You are in contact with the family?"

Mrs. Rattan explained that in the beginning she thought Vashnee was making up the stories she told. When she persisted Mrs. Rattan scolded and told her to stop but Vashnee would not. She told her mother that the house where she used to live was on the side of a steep hill, so steep that "the vehicles can't come up to the house. They would get stuck." Mrs. Rattan was surprised to hear Vashnee use the word "vehicles." How could a four-year-old know this word?

After a few days Mrs. Rattan decided to go to the house where her husband

had delivered the sand, for that trip had triggered Vashnee's memories. An elderly woman opened the door and Mrs. Rattan told her of Vashnee's insistence that she had lived in Kemla's house." The old lady said that Kemla was her grandson and that she herself had not been there the previous Sunday. However, her daughter, Kemla's mother, had been home and the child may have seen her at the door. The old lady did not know anyone named Sudima but promised to make inquiries for Mrs. Rattan. She also said they had only moved in on the Friday before Mr. Rattan's Sunday delivery of sand.

Mr. Rattan commented, "What must have happened is that Vashnee saw the old lady's daughter and this brought back her memory of the past. We really don't know how it happened. We can only think of how it might have been.

The whole previous life must have come back into the child's mind at that time."

Mrs. Rattan said, "I'm not sure about that. Perhaps something brought back Vashnee's memory when she was riding in the truck or when she got home. How can we tell *what* it was?"

As she talks Mrs. Rattan frowns and her hands move gracefully. When I first arrived she did not readily accept me but as the morning wore on I noticed less suspicion and more often the flash of her smile. All the time we were talking Vashnee played in the room with her toys. Bright-eyed, small for her age, she has an intent expression that seems old for her four years. She is alert and friendly, occasionally interrupting our conversation to correct or add to a statement. Her speech is childlike and at times almost inarticulate but she is obviously aware that the interview concerns her previous life. This is one of the factors which I feel adds authenticity to this case.

For a long time nothing was heard from Kemla's family but then they invited the Rattans to a meal at their house. They wanted to hear Vashnee's story for themselves.

Mrs. Rattan said, "My husband and I discussed it and I said, 'Well, we can go before the meal is served and if it becomes embarrassing for us we can just stay for a short while and then come away.'"

They went early. The meal was not served until about four o'clock and by that time quite a lot of people had come to see Vashnee, people who had heard the child's story.

Mrs. Rattan told me, "I found it quite an ordeal and I prayed to God that everything would be all right. Some people asked Vashnee questions

and she answered them all—about Kemla and the New Glasgow house and where it was and what they did and so on. She didn't hesitate over anything."

The child's father said, "Vashnee was sitting on her mother's lap. I gave her some sweetmeats and I said to her, 'Vashnee, take the sweetmeats and give them to your Mommy.' Well, she was sitting on my wife's lap and you would have thought she would turn around and give the sweetmeats to her mother but she didn't. She got off her mother's lap and went right around the room until finally she came to one elderly lady and she gave the sweetmeats to her—in front of all the people. This woman took the sweetmeats and put Vashnee on her lap and kissed her. She was crying, that lady."

She was crying for the daughter Anishta she had lost 20 years ago. She said her daughter had died at the age of nine of dysentery—after one day's sickness—and they could do nothing for the child.

When Kemla's grandmother mentioned Mrs. Rattan's visit and told her family the story of Vashnee, no one knew the name "Sudima." However, when an Indian child is born, the priest gives it a name which is very special and not for everyday use. Mrs. Rattan told me Sudima was Anishta's priest-given name. One would think Vashnee would have used "Anishta" but in all her stories she always called herself "Sudima."

Mrs. Rattan told me, "I had such pity for this woman who had been Vashnee's mother in another life, another time. . . ."

From that day on, the two families visited regularly.

* * *

VASHNEE had been quiet as I visited with her parents. Then suddenly she spoke up, "And then I saw this picture of the man. . . ."

"What man, Vashnee?" her mother asked.

"My other daddy, who was dead."

"What was his name?"

Vashnee hesitated, then mouthed the syllables slowly: "Bagh-wan-deen."

Mr. Rattan explained. "We were in the home of Vashnee's 'other' mother when the child saw the picture of the man—you know, it was the woman's husband who had died. Vashnee looked at it for a while and then she asked for the photograph to be given to her. She kissed the picture. 'That was my daddy,' she said."

On another occasion when the Rattans were visiting Mrs. Baghwandeen, Vashnee asked if she could have her toys.

Mrs. Baghwandeen looked surprised. "What toys?"

"The ones on top of the wardrobe," Vashnee replied.

Mrs. Baghwandeen was visibly shaken and for a while she couldn't speak. Finally she said that was where she used to keep Anishta's toys but the day after the child died she had removed them from the top of the wardrobe and given them away. Later, when she came to visit Vashnee she brought her a teddy bear to which the child is particularly attached.

Only two weeks before I interviewed the family Mrs. Baghwandeen had died. Mrs. Rattan told me a strange story concerning the death of Vashnee's "other" mother.

Mrs. Baghwandeen was only 66 years old when she died but had been in poor health for some time. A few days before

her death Vashnee said, "You know, I feel sorry for my other mommy. She will die very soon."

One could argue that this is an obvious remark considering that Mrs. Baghwandeen had not been well, but under normal circumstances four-year-olds are not concerned with death.

Mrs. Rattan is convinced that as time goes by Vashnee will remember many more stories from her previous life, stories which can be substantiated by the remaining members of the Baghwandeen family.

* * *

AFTER I left the Rattans' home I had lunch with David Scott-McNab and his wife in the charming Durban Country Club where huge picture windows overlook the mild blue of the Indian Ocean.

"I am quite convinced that this is a genuine case of reincarnation," David told me. "The complete case history has been handed over to Prof. Ian Stevenson of the School of Medicine at the University of Virginia. He finds the case most interesting and hopes to come out here to investigate Vashnee."

David pointed out, however, that such memories as Vashnee's rarely last more than 18 or 24 months.

He also told me that on one visit to the Rattans' home he had taken with him a photograph of Mrs. Baghwandeen and placed it face down on a small table. When Vashnee entered the room she went straight to the table, picked up the picture and said, "This is my other mommy."

When David was ready to leave he asked for the photograph but Vashnee refused to part with it. He then said he believed Vashnee was especially fond of Mrs. Baghwandeen who had been

rather lenient with her, whereas Mrs. Rattan is strict.

On another occasion, David said, Vashnee was shown photographs of a school group in which Anishta appeared. Vashnee easily pinpointed her former self and indeed, there is a distinct resemblance between the two.

As I look back on my meeting with Vashnee I realize she is an extraordinary little girl. I believe, as Mrs. Rattan believes, that a lot more information about her previous existence will come to light—unless, as David Scott-McNab warns, her memory of her previous incarnation is short-lived.



MURDER CASE CUT SHORT

LOS ANGELES detectives were contacted in December 1975 by a horrified woman who told them she had found human hands and feet in a plastic bag in her estranged husband's refrigerator.

Investigators, confronted by what appeared to be a grisly murder, sped to the apartment and took them to a coroner's pathologist for examination. Noting that the fingerprints appeared to have been cut away, officers alerted homicide investigators who

traced the apartment tenant to Hong Kong where he was visiting.

While officials were discussing the possibility of initiating extradition procedures with Hong Kong authorities, the pathologist's report arrived. The hands and feet were those of a chimpanzee.

Further investigation revealed that the apartment occupant is an acupuncturist who had acquired the chimpanzee parts for research.



SOMEONE UP THERE'S LAUGHING

IF MARRIAGES are made in heaven, someone up there had it in for a young couple who live in Elgin, Ill. Their first marriage ceremony July 26, 1975, was so botched up they decided to tie the knot again—but the second time didn't go smoothly either.

The bridegroom's mother couldn't attend the private ceremony held in October 1975; she had been injured in a fall. A bridesmaid attended although she had been bedridden with pneumonia. Immediately after the ceremony the bride came down with influenza.

However, this time the photographer succeeded in getting pictures of the ceremony. At the time of the first wedding he had accidentally exposed his film and ruined the pictures. Other misadventures on the

first occasion were numerous:

The best man dropped out after an argument with the groom and a new one had to be named. The ring-bearer's parents also had a dispute with the groom and the ring-bearer had to be replaced.

The minister injured his neck in an auto accident and was barely able to perform the ceremony. The organist went on vacation and a new one had to be found at the last minute.

The florist delivered flowers to the wrong address and half of them arrived at the church two hours after the ceremony. One of the bridesmaids, allergic to the flowers in her corsage, sneezed throughout the ceremony.

Finally, as if wanting no part of the reception, the wedding cake fell apart and slid to the floor.

I suffered in the learning but now I know how an evil-doer who uses witchcraft to harm others can be defeated.

By Antonio Vega

ON FEBRUARY 17, 1973, my brother Ernesto Vega called to tell me that he was suffering severe abdominal pain and was going into the hospital the following day for tests and perhaps surgery.

Later, when the tests were completed, he told me they had revealed no cause for his abdominal pain but still it persisted. The doctor decided on ex-

"Tony, I'm going to order X-rays and several diagnostic tests to see if we can find out what's troubling you." The tests revealed nothing out of the ordinary but I felt terrible and my weight loss left me weaker by the day.

Dr. Wilson decided to hospitalize me for further tests. Again they told us nothing.

Finally my doctor was forced to

I Fought Off a WITCH ATTACK

ploratory surgery. The surgery revealed nothing abnormal but four days later my brother was dead.

Specialists from a nearby university performed an autopsy but were unable to diagnose the cause of Ernesto's death. Dr. Alex Wilson, our family physician, could tell me only that my brother had died of an undetermined illness. Only later did I suspect it had been caused by witchcraft.

Six months later I began to experience strange sensations. I felt oddly dizzy, as if I were floating on air as I walked. My mouth and throat felt dry and I was racked by abdominal pain so severe that I would not eat for fear of greater discomfort.

When I went to Dr. Wilson he said,

conclude that my illness was psychosomatic. He referred me to an internist, Dr. Horace Kemp, and a psychiatrist, Dr. Albert Lewinson, but neither was able to help me. They too were baffled.

My mother-in-law, Leonora Perez, suggested my illness might not be a natural one. "Maybe someone who harbors ill feelings toward you is responsible," she said. She was by no means the first person to make such a suggestion—two others had already done so. I was skeptical of such "superstition" and confident, in any case, that I had no enemies who would want to harm me in this way. I asked my mother-in-law not to speak of such matters again.

But my wife Sue and my mother-in-law felt they could not watch me suffer any longer, so they made an appointment with a Los Angeles *brujo* (witch) to see if he could help me. Their next step was to convince me to see this man, whose name was Joe Mendez, reputedly the best *brujo* in California.

Sue and her mother were so insistent that I had no choice but to comply with their request, which was actually more of a command. Besides, what could I lose?

We left our home near Fresno the next morning, May 31, 1974, at 4:00 A.M. The trip was long and tiring but uneventful and we arrived at Mr. Mendez's home at 9:30 A.M. When we knocked, a short stocky man came to the door. After letting us in he explained that he had been working on my case since the night before, after Sue had phoned him. He said someone had been working witchcraft on me.

"The person has performed it little by little," he said, "to make it seem a natural illness that would eventually lead to your death. I know that you feel this is nonsense, but you will see, you will believe."

My wife asked, "Who would do such a thing to my husband? He is liked by everyone and has done no harm to anyone."

"I can't tell you who it is," Mendez replied, "but it is due to jealousy over you."

Sue was taken aback. "But why me?" she wanted to know.

Mendez said somewhat evasively, "You are a good wife to Tony. You have always treated him with respect." He turned to me. "I can't tell you who has done this to you, Tony, but you will know eventually. Please step into the

next room and I will proceed with my work."

The room in which he did his work was filled with religious statues and candles. I can't go into detail about what happened there, since to do so would be to betray the man who restored my life.

As we left, the *brujo* said, "I'll expect a phone call from you within three days. Sue, you must be watchful, for you must be Tony's guardian angel for the next few days."

The next day, Saturday, was uneventful and I thought how foolish and wasteful our trip had been. What happened that night, however, I shall never forget.

Shortly after we retired at 10:30 P.M., Sue suddenly said, "Did you just say something to me or am I hearing things? I thought I heard someone whisper in my ear, 'Your husband is *enbrujado*, and he will get well.'" Then she got strangely tired and passed out, mumbling that I should rouse her if I needed her for anything.

The night seemed endless. I could not sleep. The pain in my abdomen was so bad that I felt I could not breathe. It was as if I were on fire.

At length I forced myself to my feet and hobbled outside for some fresh air. There my dogs growled at me as if I were a total stranger. I called to them but it did no good. The more I spoke, the more unfriendly they became.

At 2:00 A.M. I went back to bed and began to pray. "Dear Lord," I said, "if Joe can help me, please let him do so." The moment I uttered those words, I heard a whistling noise and something smacked against the table next to my bed.

Thoroughly startled, I lifted my

hands from my stomach and at that second the pain left me. I felt my body rising and then I began to shake so hard that the bed vibrated. At the same time I heard a horribly loud noise, as if something had exploded in the hallway. I remember wondering if the house were caving in.

I had just started to relax a little when I heard another such "explosion" and I began to shake again. I experienced the shaking of my whole body three times within a matter of minutes—but the pain diminished each time. My intestines felt as if they were floating in bubbling water, as if they didn't belong to me. I could sense the presence of someone leaning over me to protect me and yet I could see no one.

The last "explosion" came in the corner of our bedroom and it woke Sue, who bolted upright. "My God!" she exclaimed. "*What was that?*" I quickly explained what I had just been through.

We prayed together until dawn.

Sunday was a beautiful day. As we dressed for Mass I felt pretty good although my body felt a little strange. I had the curious sensation that my hips and legs were facing one direction, my torso another. "Sue," I asked, "am I walking right?" She assured me I looked fine.

We decided to stop at my mother-in-law's house on our way to church to tell her what had happened. As we turned the corner to her house, I began to feel a burning sensation in my eyes. When I shook Leonora's hand, my whole body seemed as if it had erupted into flames. I told Sue and the children to go on to church without me—I would stay with my mother-in-law. "But please hurry back," I said. "I need to go

home and lie down."

We returned home at noon. I lay down but could not rest because of the sounds of voices chanting and rocks crashing against the window. Something that felt like a fist kept hitting me in the stomach. I was being tormented by someone I could not see. For 72 hours I did not eat or sleep.

At 6:00 A.M. Tuesday, Sue called Joe Mendez to report what was happening to me. "They do not want to release you," Mendez said. "If it's a fight they want, they shall have it and they will lose. But I must see you once more."

Two hours later Sue and I were on our way to Los Angeles. I prayed to God to give me strength for the trip and not to let me die along the way. My body shook with exhaustion. While I was lying in the backseat, Sue was behind the wheel fighting her own battle.

A few miles after leaving home Sue began to feel sick. She developed a splitting headache and her eyes kept closing. As she struggled to stay awake, something told her to doze off. She prayed until she could pray no longer. Then she started to curse whoever or whatever was plaguing her, although she did it silently so that she would not disturb me. The cursing seemed to help.

When we arrived at 2:00 P.M., Mendez was waiting for us. He looked at me and said, "My goodness, they do have you under their control! Sue, I can see you are also quite ill. They were trying to keep you from getting Tony here. Please come in. I will take care of both of you immediately."

One hour later we walked out of Mendez's house feeling fine. We returned home the same afternoon. The illness I had suffered for the past nine months was gone.

Friday morning I kept my appointment with my psychiatrist. My sudden recovery puzzled him. He released me and as I was leaving he said, "Faith can help a lot of people and yours has cured you."

One week later as I entered the hallway at my home I was startled to see an outline of a large, heavy woman staring at me. The woman was the wife of my dead brother.

Immediately I called Joe Mendez to tell him what I had seen. He said, "You saw the woman who wanted to kill you, as she did her husband, with witchcraft. The woman is your sister-in-law. I could not tell you this before, for it is against our ethics, but you saw her and now you do believe."

I know now that witchcraft exists and that evil people use it to bring harm to others.



THE HAUNTED TELEPHONES

By E. W. Rogers II

A LOCAL telephone call between neighbors in Whately, Mass., on March 10, 1927, led to the most bizarre incident ever recorded in the 200-year history of the town. A woman's moans interrupted the phone call.

Over the next few days almost every call placed in the town during the nighttime hours was interrupted by moans. The telephone company and the local police could find no reason for the sounds. But

persons who heard the eerie moans all agreed the voice was that of a woman.

As all the moans came between dusk and dawn many citizens stopped using or even answering their phones at night. Those who tried to telephone found communication difficult; their voices were drowned out as the moans grew louder and louder. Then, as suddenly as they had begun, the moaning stopped and was never heard on Whately telephones again.



CAPTAIN STOREY'S FIRE CURSE

By George Wagner

IN THE late 1870's one Captain Storey lived with his elderly maiden sister in London's Bryanston Square. One wintry day the captain, a bachelor, visited his neighbor, lawyer Percival Pickering.

The attorney invited Storey to sit near his roaring hearth fire but the captain refused. Fire, he explained, was a curse to his family. Several near relatives including his mother had burned to death.

"My sister and I both have a horror of fire," Captain Storey said. "We exercise every precaution—fireguards, safety lamps

—and we scarcely venture near the hearthrug. But it will get us in the end!"

A few months later Captain Storey fell seriously ill and was confined to bed and one night his mattress caught fire and he died in the flames.

"I never heard the particulars of Miss Storey's death," Pickering's daughter Mrs. A. M. Wilhelmina Stirling wrote in her book, *Life's Little Day* (1924), "but the disaster which she dreaded likewise overtook her and she too was eventually burned to death."

Fingers of Fate

By Harold Helfer

After a long drought the residents of Adrian, Mich., held an outdoor meeting to pray for rain. The Rev. Gordon Johnson had just ended a prayer when the rain started. The gathering was drenched.

A Salisbury, Mo., doctor is named F. L. Harms. His nurse is Mrs. Russell Hurt.

In Caney, Kans., the Woods family owns the lumberyard. The funeral home is operated by the Graves family.

When a boy in Sheffield, England, fell from a swing and broke his arm Derek Marshall ran to call an ambulance. By the time he got back there was a second victim. In his absence Marshall's six-year-old son had fallen off the same swing and broken his arm.

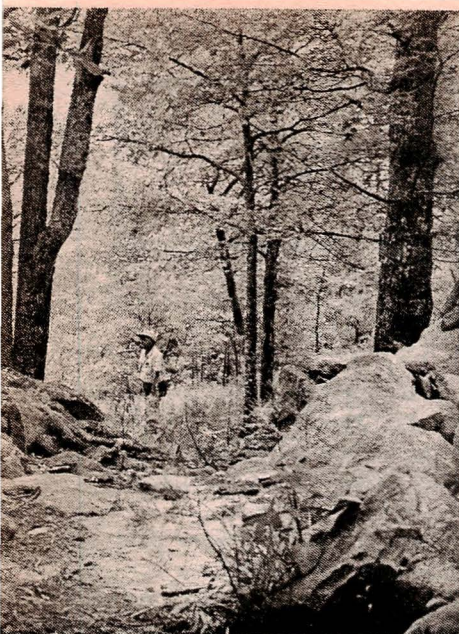
In Carreno, Spain, Jose Manuel Martinez was thrown from his car when it collided with another car. A passing truck then ran over him. A car picked Jose up to take him to a hospital but on the way that vehicle turned

over. The third accident was fatal for Jose.

Three years to the day after she had given birth to twin boys, Mrs. Raymond Bladine of Phoenix, Ariz., had twin girls.

Daylight saving time paid big dividends to the Second National Bank of Warren, Ohio. When a bank employee arrived on Sunday morning to turn back the clocks he discovered a gaping hole in the ceiling and burglary tools strewn about. Nothing was missing except the burglars. Police officers said the employee's arrival scared off the burglars before they could get their hands on any money.

Ezequiel Gomez was driving his pregnant wife to a Riverside, Calif., hospital when she started having labor pains. In trying to comfort her, he lost control of the car which ran off the road, struck a light pole and crashed into a palm tree. During the accident Mrs. Gomez gave birth to a son and all three Gomezes wound up as hospital patients.



Rugged footpath leads up the steep mountain face and ends at the wall.

wall is more than seven feet high and all of 10 feet thick; in other places it barely reaches the level of a man's waist. Along part of its course it connects to large boulders and rocky prominences, and at one point it veers abruptly down the slope, then angles sharply back, forming a wedge-shaped projection like the bastion of a medieval castle.

Fort Mountain is located in Fort Mountain State Park just off U.S. Highway 76. About eight miles east of Chatsworth a narrow dirt road turns off

Great wall near summit of Fort Mountain is known to be 2,000 years old and to have been built by men—but why?

STONE RIDDLE

in Georgia

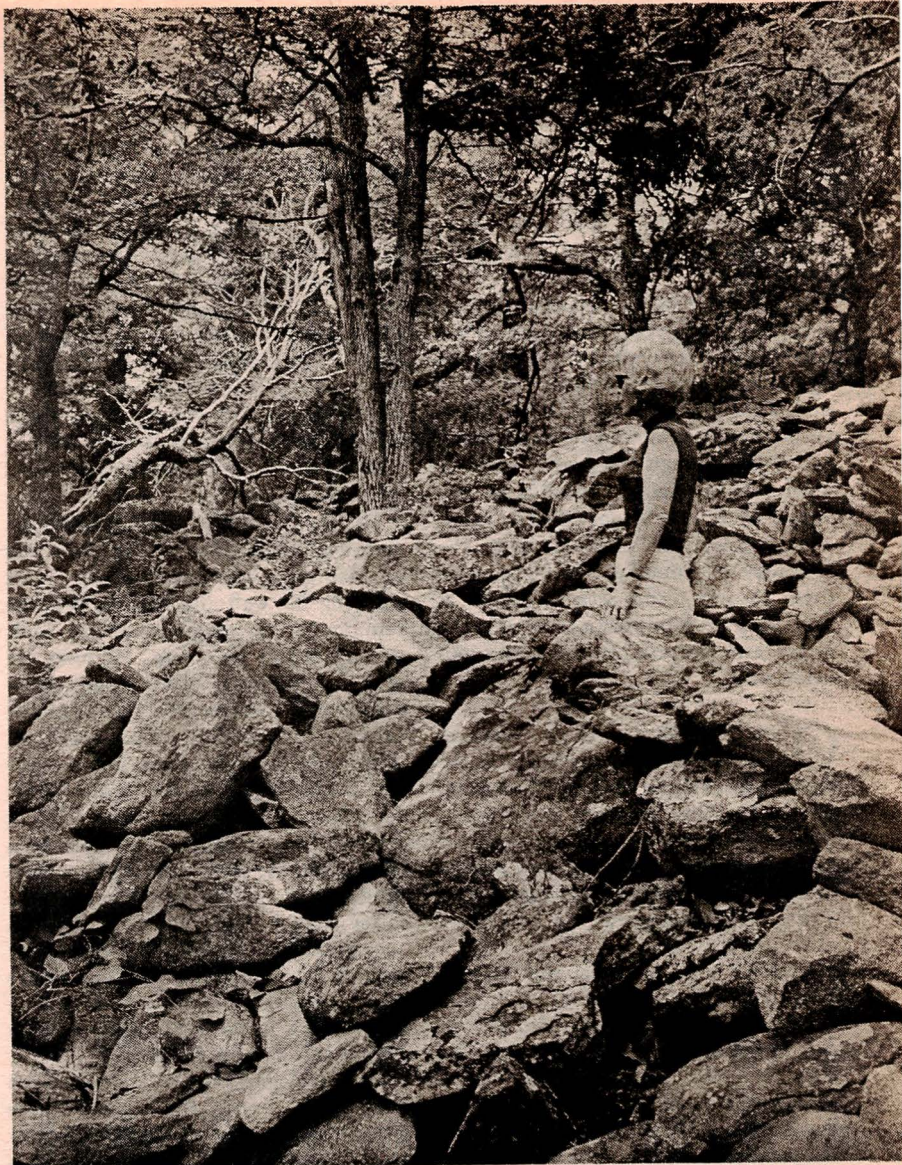
By Frank Volkmann

A STONE wall 1,000 feet long near the summit of one of the highest mountains in the state of Georgia has been puzzling archaeologists and antiquarians for more than two centuries. With a precipice at either end, the wall zigzags across the northern face of Fort Mountain, a stalwart peak in the southern Appalachians.

For the most part the wall is composed of small stone slabs carefully fitted together, not mortared. No trace of mortar has been found. In places the

the highway, winds through a thickly forested area, then starts up the base of Fort Mountain and ends at a small picnic area. From there a rugged footpath snakes up to the wall. Part of the way the path is a shaded corridor through giant hardwood trees; then it passes into bay and laurel underbrush and over large outcroppings of native rock and ends at the wall about 500 feet below the summit.

Anyone may visit the site—anyone, that is, with a penchant for mountain-climbing and a more than ordinary



The wall is composed of small stone slabs fitted together, not mortared. (No trace of mortar has ever been found.) In places the wall is more than seven feet high and all of 10 feet thick; in other places it barely reaches the level of a man's waist.

reserve of stamina. Every weekend finds an increasing number of curiosity seekers clambering up the mountain-side to explore—and sometimes, unfortunately, to dig—in the “fort” enclosure.

But is the wall the remainder of an old fort? Some investigators think so but others believe it may have had religious significance for its builders. And who were they? Was the wall built by Indian ancestors of the Mound Builders nearly two millennia ago? Or was it built by medieval Welshmen, cohorts of the legendary Prince Madoc, who in many old histories are credited with the discovery of America? Over the years these theories, and several others as well, have been put forth to explain the origin and purpose of the mysterious stone wall.

* * *

ONE THING is clear: whoever built the wall was proficient in the techniques of stone working. The wall's design skillfully employs every useful feature of the terrain and the structure has a strength and durability seldom found even in modern mortised walls. These factors suggest it was part of an old fortress.

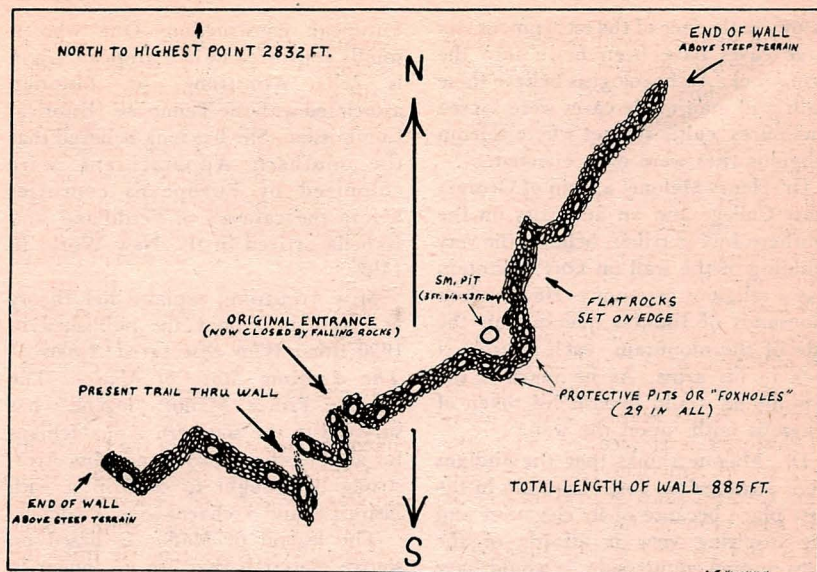
Persons who hold to the fortress hypothesis point out that the wall encompasses only the northern side of the mountain, the side that can be climbed; the southern side is a precipitous escarpment. They point to the baffling “foxholes”—crater-like depressions, perfectly round and about four feet deep, which occur in the wall every 25 yards or so. Each one can comfortably hold a man and some students of the wall insist they are protective pits used by the fort's last defenders.

Actually this evidence in support of the fortress theory is meager. Why would a fort be built in this location? There is no spring within or near the fort enclosure. Can we envision a commander isolating his forces on the top of a 3,000-foot mountain peak with no source of water and no means of escape? Furthermore, no sign of human habitation has been found in the area—no human skeletal remains, not a single weapon nor implement of any kind.

If the wall is not the remains of a fort, what else might it be?

Dr. A. R. Kelly, head of the Archaeology Department of the University of Georgia, has spent many years studying the wall and believes it is the remains of a religious shrine built perhaps 2,000 years ago. He links the wall to similar mysterious stone structures scattered throughout Georgia, Kentucky, Alabama and Tennessee. Some of these, like the one at Rock Eagle State Park near Eatonton, Ga., were stone burial mounds. Others appear to have been shrines or at any rate to have had religious or cultic significance. The latter were walled enclosures built in the shapes of circles, rectangles and curious zigzag patterns. No one knows who built them but they were here long before the Cherokees and possibly before the Mound Builders.

Archaeologists tend to attribute such structures to the immediate predecessors of the Mound Builders or to the Mound Builders themselves. This seems the simplest and most logical explanation, for the Mound Builders left an extensive network of earthen tumuli in the general region of Fort Mountain. Also, they are the only aboriginal American people who used



Anyone may visit wall on Fort Mountain—if he is hardy enough to make the climb.

earth—and occasionally stone—as building material and who possessed the necessary technical skill.

Although recent scientific research has dispelled the notion that the Mound Builders were a distinct “mysterious” race, we still know little about them. We do not know when or where they originated nor do we know what ultimately became of them. The Spanish explorer Hernando de Soto reported visiting several of their flourishing cities when he crossed the Mississippi in 1541 but by the time the first white settlers arrived the Mound Builders had vanished.

Even greater mystery centers around the mounds they built. Some were simple burial cairns; others were immense truncated pyramids apparently

meant to serve as foundations for temples and sacred dwellings. Others appear to be fortifications buttressed with extensive earthen ramparts and reinforced walls. Mounds in the shape of animals (such as serpents or birds) could not have been graves nor bases for temples; their purpose is unknown.

The southern Mound Builders are known as the Mississippians. As their name indicates they arose along the Mississippi River and its tributaries, gradually spreading to every part of the southern United States. Archaeologists would like to assign to the Mississippian culture the stone ruins atop Fort Mountain and also those atop DeSoto Falls in Alabama’s DeSoto Falls State Park. Here the ruins of two stone walls traverse the top of a high cliff and

below, in the face of the escarpment, six large caves have been hewn into the living rock. Archaeologists believe these walls and man-made caves were sacred enclosures, cultic shrines where solemn religious rites were once enacted.

Dr. Henry Malone, a dean of Georgia State College and an authority on the southern Indian tribes, believes the very building of the wall on Fort Mountain was a religious ceremony. He envisions thousands of Indians queuing up the side of the mountain, each bearing a rock in his arms. As he reached the summit he would deposit his token of religious faith, upon the wall.

Dr. Malone thinks that the Indians were attracted to Fort Mountain in the first place because of its elevation and the inspiring view it affords of the surrounding countryside. It would have been the ideal location, he thinks, for religious rituals honoring and propitiating the mysterious powers of the universe.

The religious shrine theory goes a long way toward explaining the mysteries on Fort Mountain and similar sites but it does not satisfy all objections. Some critics are baffled that such mountaintop sites occur only in northwest Georgia and the area immediately adjacent. If the Mississippians were actually the builders, why did they construct such sites in only one small area of their vast domain?

Furthermore, the wall on Fort Mountain does not resemble known authentic examples of Indian walls. It is much too massive to be the wall of a religious shrine—and how are the “foxholes” to be explained?

* * *

SOME antiquarians believe the wall is characteristic of medieval

European construction. One who is solidly convinced of its European origin is Zella Armstrong, an historian associated with the Tennessee Historical Commission. She has long believed that the southern Appalachians were colonized by Europeans centuries before the caravels of Ferdinand and Isabella arrived in the New World in 1492.

Miss Armstrong explains her theory at length in a book she published in 1950 titled *Who Discovered America? The Amazing Story of Madoc*. The obscure Prince Madoc “legend” has survived in the southern Appalachians for about two centuries and Miss Armstrong has sought to confirm it with historical and archaeological evidence.

The legend of Madoc is based on source materials that are no longer in existence. There is no doubt, however, that Madoc was a genuine historical figure, by most accounts an expert sailor and fisherman of 12-Century Wales whose full name was Madoc ab Owain Gwynedd. He is first mentioned in a pamphlet published in 1583 and he figures later in a *History of Wales* written by one Caradoc of Llancarfan.

The latter account was used in 1589 by Richard Hakluyt, the English geographer and historian, in his collection of “Voyages.” This publication gave the story wide circulation and even provided the British with a claim to having discovered America before Columbus.

According to the account as related by Hakluyt, Prince Madoc left Wales because he was distressed by a war between his father and brothers. With several hundred followers Madoc sailed westward into the Atlantic. Finally, after many months at sea, he “came to a

land unknown, where he saw many strange things." His adventures in this land are not recorded but eventually he returned to Wales "and declared the pleasant and fruitful countries that he had seen (to be) without inhabitants; and . . . he prepared a number of ships and got with him such men and women as were desirous to live in quietness, and taking leave of his friends, took his journey thitherwards again." No further word of Madoc or his New World colonists ever reached Wales again.

The Cherokee Indians have a legend that a strange race of "moon-eyed" white men inhabited the mountains of northern Georgia and Tennessee before the Indians arrived. These people were believed to have come from around Mobile Bay and they built elaborate walls and fortifications in the mountains before they disappeared or were absorbed by the Cherokees. To this very day there are isolated groups of mountaineers in this region who apparently have no connection with either the dominant whites or the Indians and whom anthropologists have described as "of indeterminate racial origin."

Zella Armstrong spent many years studying these vague and fragmentary references. Gradually piecing together the historical data, the Indian legends and the archaeological remnants she drew up a highly plausible account.

She believes Madoc and his little band of followers landed on the shores of Mobile Bay in 1170. They settled here for a time and then for reasons unknown, perhaps endangered by hostile Indians, they ventured up the Alabama River into Georgia. Miss Armstrong postulates that here they

raised the barricade on Fort Mountain before they disappeared from history.

In the late 1950's Miss Armstrong went to Mobile Bay to retrace as closely as she could the original route of the Welsh colonists. Trekking northward into Alabama she discovered—on the shore of the Alabama River—the ruins of another fort like those on Fort Mountain in Georgia. She also discovered a stream which empties into Mobile Bay called "Dog River." This stream bears that name on the oldest extant surveys. She points out that Prince Madoc was often called Madog and in some old narratives simply "the Dog." She believes the stream was named for the white man who first discovered it.

Miss Armstrong's theory gets strong support from the great number of 18th-Century narratives of exploration which mention Welsh-speaking Indians in this region. One of these written in 1704 relates the adventures of a Welsh chaplain named Jones who was captured by Tuscarora Indians while traveling between Virginia and South Carolina in 1660. Jones would have been put to death but for the intercession of an Indian of the Doeg tribe who heard him speaking Welsh. The Doegs, it turned out, not only understood Welsh but they themselves spoke a corrupted form of that language.

The extensive evidence that Miss Armstrong has collected and the reasoned arguments put forth by upholders of the fortress and temple theories are interesting, logical and thought-provoking—but inconclusive.

The fact remains that no one knows who built the mysterious wall on Fort Mountain nor why it was built.

Jack Kelly

MEDIUM

Among the believers who thronged to his meetings, how could he immediately pinpoint the skeptic?

By Marion Brader

EVER SINCE modern Spiritualism began with the 1848 disturbances in Hydesville, N.Y., western New York has been the home of some of the world's finest mediums. King of them all was the late Rev. Jack Kelly. Although he was born in Wales in 1899,

he was raised in western New York and his professional career, from the early 1930's until shortly before his death in Alabama in 1963, centered in Buffalo. His weekly Sunday night services regularly attracted over 100 persons, all the hall would hold. So many came that he invariably exhausted himself and even then some had to go away without a message. He was a short man who exuded a charisma that attracted people of all types and classes.

Mae West was one of his most faithful admirers and often phoned him long-distance when she needed advice in a hurry.* I remember being fascinated by the immense diamond in a ring he wore. A member of the congregation told me the five-carat gem was a thank-you gift from Miss West. It also was whispered that she had given him an expensive automobile.

I was only 12 years old the first time I attended one of Jack Kelly's Sunday

*See "Mae West's Psychic Experiences" by Danton Walker, February 1963 *FATE*.

Jack Kelly was raised in western New York and his career, from the early 1930's until just before his death in 1963, centered in Buffalo.



night services in the Masonic Temple hall. At that time my father Henry T. Brader was interested in becoming a city meat inspector in Buffalo, N.Y., where we were living. Although he had passed the qualifying examination with the highest mark of any competitor, the actual appointment could go to any one of the top three candidates. Dad was worried that he lacked the political pull everyone claimed was needed.

One of Mother's friends had told her about the Reverend Kelly and because Mom always had been interested in Spiritualism she begged Dad to take us to one of Kelly's services, hoping he might give us a message about the job. Dad simply snorted, "That stuff's baloney," and refused. Finally Mom stated, "If you won't take us, Marion and I will go by bus next Sunday."

Dad protested that with the transfers necessary she could not get us home before midnight and he would be worried sick. Mother simply eyed him from under her long lashes and softly suggested, "Then you will drive us, dear?"

Of course Dad did. In those days before throughways and freeways it took almost an hour to drive from our home in south Buffalo to the church off Main Street near the University of Buffalo.

Dad parked the car a block from the church and announced he would wait for us there. Mom pointed out that it had started to snow and he would be cold. So still grumbling "baloney" Dad reluctantly came into the church with us but even then refused to write a question on the slip of paper (billet). The small auditorium was already crowded and we had to sit in the back to find three seats together. In a few

minutes the service began with the singing of a hymn.

Finally the Rev. Jack Kelly was introduced. To my schoolgirl eyes he looked old with his curly gray hair but once his lecture began I was totally absorbed.

When the lecture was over Kelly sat down in a big carved armchair set against the wooden wall on the left side of the platform. A woman carried up the basket containing the billets and set it on a table at the front of the platform. Suddenly there was a reverberating thump as the Reverend Kelly whacked the back of his head against the wooden wall. I later learned that he usually did this; apparently it helped him go into trance. I never have seen any other medium do just that.

When Kelly rose from his chair and walked stiffly to the center of the stage, he appeared subtly changed. His facial features seemed transformed and he even looked taller. When he spoke, his voice was unlike the voice that had given the earlier lecture. He pulled two white cloths and a black cloth from his pockets and announced, "As most of you know, it is my custom to read blindfolded. I always ask some member of the congregation to blindfold me. Anyone who wishes to check if I can see through or beneath my blindfold is welcome to do so. But tonight I'm not asking for a volunteer. I'm challenging a certain gentleman to step up here and do this for me. This gentleman informed his wife this is baloney."

Dad's startled expression was something to see. Mom nudged him but he wouldn't budge.

"Henry," the Reverend Kelly prodded, "I'm waiting."

I watched with open mouth while

Dad marched down the aisle and mounted the platform. He grabbed the first white blindfold, adjusted it across the medium's eyes and pulled it so tightly to knot it in back that the edges of the cloth cut into Kelly's skin. "Tight enough?" asked Dad.

"Make it as tight as you want, Henry. It doesn't hurt."

My mouth went dry. A champion amateur boxer in his youth, Dad was one of the strongest men I had ever known. I was afraid he'd squeeze out Kelly's brains when he applied the second blindfold like a tourniquet.

"Now, Henry," directed the Reverend Kelly, "see if you can look up under the blindfolds because—if you can—I can cheat by looking down and reading things."

Dad tried but admitted he couldn't see under or through the blindfolds. Dad then finished the job by adding the black cloth and was about to step off the platform when Kelly said, "Stay up here for a few minutes. I'm about to slice that baloney for you."

Then I heard what sounded like a high-pitched whine. Later I learned this "buzzing" was the voice of the Reverend Kelly's guide. I couldn't make out any words but I continued to hear the sound throughout the service.

"Your motner is here," the Reverend Kelly told my father. "She is speaking German and gives me the name of Anna. With her she brings three small boys, your older brothers who died and were buried here in Buffalo, shortly after she and your father emigrated from Germany. These boys passed into spirit during a typhoid epidemic. Since you were born some years later, you may not remember hearing about these boys. She says to check with your oldest

sister—also named Anna—who was the only one of the four children your parents then had who survived this epidemic.

"You refused to ask about what you wanted to know. Your good wife asked for you." Kelly reached into the basket full of billets and pulled out one folded paper. "Here it is. She identifies it with her initials: I.C.B." He handed the paper unopened to Dad. "Yes, you will obtain the position, on your merit alone. Stop fretting about political pull. Expect your appointment within three weeks' time. Now you may return to your seat."

Looking stunned, Dad rejoined Mom and me at the back of the hall. The next night he checked with his sister, Mrs. Anna Kirk, who corroborated what the Reverend Kelly had said, that three older brothers had died in a typhoid epidemic and that only she, an infant at the time, somehow had survived. And within three weeks Dad received his appointment just as he had been promised.

* * *

AFTER THIS first meeting, whenever we attended Jack Kelly's Sunday services, Dad was official blindfolder. Kelly used to select a billet, wad it up like a spitball, toss it to Dad, then call out the identification markings on it and answer the question. It became a game with them. However, although Mom and I always submitted questions, Jack Kelly answered only Dad's.

Every summer we would drive at least once or twice to the Spiritualist camp at Lily Dale, N. Y., always planning our visit when the Reverend Kelly was "reading" in the auditorium. Usually my parents' friends Mabel and Ray

Draper went with us. While I followed the two women from meeting to meeting, the men would rent a boat and fish on Cassadaga Lake.

One hot Sunday afternoon Mrs. Draper, Mom and I sat sweltering in the auditorium, each praying Jack Kelly would honor us with a message. Almost every seat in the large auditorium was taken and obviously many visitors would be disappointed. The Reverend Kelly delivered message after message, bypassing us as usual. Suddenly he announced, "I have a message for the gentleman wearing the short-sleeved blue shirt. He's leaning on the windowsill in back, looking in at us." Kelly then went on to give Dad a long personal message, much to the annoyance of the crowd who had waited so long and paid the 50-cent admission fee. Dad explained later that the fish were not biting so he and Ray had come looking for us.

I was a good student who learned easily and had skipped ahead in school. As a result I was only 16 when I was ready to enter college. My heart was set on studying journalism at Syracuse, Northwestern or Columbia. My parents were equally determined that I attend a local college and study to be a schoolteacher. After several battles Mom said, "If we let you have a private reading with the Reverend Kelly, will you promise to follow his advice?"

"You'll talk to him first and tell him what to say," I protested.

"You're insulting the Reverend Kelly—and me," Mom snapped.

"Okay," I agreed, "if you'll phone him right now in front of me."

She did; the appointment was set. I'll admit I was scared when I found myself alone with him. But he didn't go into

deep trance. Instead he simply told me, "You are a born teacher. Do as your parents wish. Attend college here in Buffalo. Then in years to come you will combine two careers. Using your summer vacations to write, you will earn extra money as a free-lance writer. You can, you will, successfully do both."

"Wow," I whispered, overwhelmed.

He smiled at me and continued in fatherly fashion, "Really, Marion, you are too young to be on your own on the campus of a big out-of-town university. You're a lucky girl to have a chance for a good education. When I was a boy, I couldn't read or write. Spirit taught me how. Spirit really taught me everything I know. Spirit will help you too, for you have more mediumistic ability than you realize. Someday you will both write and lecture—for spirit and through spirit."

I have never regretted following Kelly's advice. My combined career has turned out as he predicted. Today I am quite contentedly teaching creative writing to high school students and selling free-lance articles. Occasionally I lecture in one of the local churches.

During the final months of World War II my cousin Gordon Brader was listed as missing in action. I prayed that he had been taken prisoner rather than killed and went to one of Jack Kelly's circles to see if he could reassure me. On my billet I wrote, "Will my cousin Gordon ever come home again?"

As Jack Kelly answered question after question without getting to mine, I despaired of hearing an answer. Finally he said, "I have time to answer only one more tonight." He reached into the basket and withdrew a folded paper. I knew it was mine. Then he stepped

down from the platform, walked to the back of the room and switched off all the lights. His voice thundered at me through the symbolic darkness: "Gordon is home."

Months later we received word that Gordon had died during the Battle of the Bulge.

Jealous detractors still claim that Jack Kelly used some sort of trickery in doing his billet reading. They point out that Kelly once was a friend of famous conjuror Harry Houdini. But I know of only two ways that billet reading can be faked successfully. Both require a

confederate and neither can be done blindfolded.

My own observations over the years convinced me the Reverend Kelly was a gifted medium. The answers he gave to or about members of my family always were correct and many friends testified as much about their messages.

Many of western New York's finest mediums trained originally in Jack Kelly's classes. I only wish I could have attended them myself. Looking back over my personal experiences with him, I consider that no living medium can equal him.



"STUCK" WITH A PARI-MUTUEL TICKET

JARROLD Organ, a university student who has a job at Greenway Raceway in Toronto, was working the \$10 pari-mutuel window in August 1975 when a bettor asked for an exacta ticket on the last race. To pay off on an exacta ticket the two horses must finish in the order the bettor has selected.

When Organ punched the ticket he made a mistake: the numbers of the horses were not those the bettor wanted.

The customer insisted on a new ticket so Organ was stuck with the original. The horses on his ticket came home first and second and he won \$3,501.00.



MOUNT NEBO GOATS FORECAST WEATHER

By Jack E. Lorts

THE RESIDENTS of Roseburg, Ore., may rely on either the National Weather Service or the goats of Mount Nebo for their weather news. No, this is not the Mount Nebo mentioned in *Deuteronomy* as Moses' final resting place. This Mount Nebo towers above Interstate 5 which winds through the beautiful Umpqua Mountains of southern Oregon.

If the herd of wild mountain goats which lives on Mount Nebo ranges high on the slopes it portends fair sunny weather with no

danger of rain (something of a rarity in rainy Oregon). However, if the goats cluster near the foot of the mountain, grazing near the noisy traffic on the Interstate, then the citizens of the Umpqua valleys may expect foul weather.

During a two-week period in 1975, the actions of the goats were monitored to check the accuracy of their weather forecasting. For the weeks in question the weather service scored only 65 percent accuracy while the goats of Mount Nebo scored 90 percent.

Wolfgang Amadeus Mozart showed unusual musical ability at an early age, especially on the harpsichord and as a composer. In his short life he wrote more than 600 works.

"**I** FEEL stunned, I reason with difficulty, and I cannot rid myself of the vision of this unknown man. I see him perpetually; he entreats me, presses me, and impatiently demands the work. I go on writing, because composing tires me less than resting. Otherwise, I have nothing more to fear. I know from what I suffer that the hour has come; I am at the point of death. I have come to an end before having had the enjoyment of my talent. Life was



THE REQUIEM

Mozart's Own Death-Song

By Bud Ampolsk

indeed so beautiful, my career began under such fortunate auspices, but one cannot change one's own destiny. No one can measure his days, one must resign oneself; it will be as Providence wills, and so I finish my death-song. I must not leave it incomplete."

A few weeks before he died, Wolfgang Amadeus Mozart, one of the greatest composers of all time, wrote these words to his close friend and librettist, Lorenzo da Ponte. Mozart was then 36 years old and had no history of mental depression nor any identifiable illness. Why would he write such a letter? This question has plagued musicologists, psychologists and

"Life was indeed beautiful, my career began under such fortunate auspices—but one cannot change his destiny."

demonologists since November of 1791 and no one answer ever has been entirely satisfactory.

According to Mozartian authority Eric Blom, in July 1791 the composer was putting the finishing touches on his opera, "The Magic Flute." His wife Constanze, having a difficult pregnancy, had gone to Baden for

treatment and Mozart was living in the Vienna summer house of the impresario Johann Emanuel Schikaneder who had commissioned the opera.

A mysterious stranger appeared at the house and engaged Mozart to write a Requiem, a Mass for the dead, on the condition that Mozart make no attempt to learn the identity of his patron.

Mozart's sister Nannerl, who survived him by almost half a century, described the composer's first encounter with the mysterious stranger in her book, *My Brother Was Mozart*:

"This man was tall and thin and cadaverous. He came at dusk in a black carriage drawn by black horses, and he himself was all in black. In solemn tones he asked Mozart to compose for him a Requiem Mass, pressed into my brother's hand a sum of money for the first payment and drove away without any explanation."

The unexpected windfall should have exhilarated Mozart, who was always tortured by poverty, but instead an all-consuming depression came over him. The more he thought about the funeral carriage, its ebony horses and its macabre passenger, the more certain he became that the stranger had been sent by the Norns, the three Norse goddesses who control human destiny, who cut the thread of life.

Nannerl wrote, "It was strange for him to feel so, for he was not a moody person, was not given to believing in signs. However, he could not rid himself of the idea, and even when he watched the first successful production of . . . ('The Magic Flute') he was haunted by this premonition."

The composer saw himself in the role of a lone, frail human being facing diabolical odds. He began work on the

Requiem, superstitiously dreading that the messenger had come from another world to announce that death was near. Mozart saw no way out.

This became even more apparent on an occasion in the early fall described by Nannerl. As the composer was stepping into a carriage the mysterious messenger, attired in his accustomed black clothing, appeared out of the gloom. Silently he overtook Mozart and pressed an envelope into his hand. In a funereal voice he reminded Mozart that this was the final payment for the Requiem Mass. Warning that it had to be completed the stranger melted back into the gloom.

"The . . . meetings with this unknown man served to depress (my brother)," Nannerl wrote. "'The Requiem,' he said, 'is for myself—I feel that too surely. I shall not last much longer.'"

Blom writes that when Mozart's wife Constanze returned from Baden she found him strange, melancholy and rapidly weakening. A devoted wife, Constanze did everything she could to restore her husband. She begged him to rest, pleaded with him to get away from the damnable score. But he always return to the Requiem, as if he were driven by terror and desperation.

Physicians who examined the suffering musician could find no pathological cause for his fevers and weakness. Mozart contended in an outburst of paranoia that he was being poisoned. This gave rise to a rumor which gained currency through the years but Eric Blom insists it must be rejected. There is not the slightest evidence that any attempt ever was made on Mozart's life. In his more rational moments, even the composer admitted that.

For a short time in November, Mozart showed a slight improvement—but the rising hope of Constanze and her sister Sophie, who had come to help nurse him, were quickly dashed when distressing physical symptoms appeared. Mozart's hands and feet began to swell; his body grew rigid.

Well-meaning friends visited him frequently, bringing with them news of the growing success of "The Magic Flute." But only the Requiem occupied the composer. On December 4, 1791, a bitter cold night, Franz Süssmayer, an old friend and colleague, and three or four other musicians were at Mozart's bedside. The grieving Constanze looked on while her dying husband begged the assembled guests to conduct one last rehearsal of the "Lacrimosa" section of the Requiem.

As the majestic notes filled the room Mozart broke down in a fit of weeping. His guests saw that a partial paralysis had overtaken his frail body and one guest raced out to find a priest. The clergyman arrived in time to administer extreme unction.

Guests in Mozart's house that night said later that the Requiem occupied Mozart to his very last breath. "Even after he had said his last farewell to his family, its strains still seemed to haunt him and he tried to sing them."

About midnight, the 36-year-old composer turned his face to the wall. His wife and his guests thought he might have dozed off—but he was dead.

* * *

MANY YEARS later, Nannerl gave this account of Mozart's funeral:

"His plain coffin was carried by two men through the streets. Only a few

friends went to St. Stephan's with him. It was snowing and the wind swept madly over the rooftops. Perhaps the Valkyries were riding. The storm grew so heavy that the mourners did not go with the coffin to the cemetery, which lay outside the town. Then too, a plague had swept the country and the mourners were afraid to venture to the grounds where the poor infected souls had been buried. Instead, they hailed a cab, and an indifferent stranger carried my brother to his last resting place.

"I have been told that the coffin was lowered into a pauper's grave. Only the sexton and his mother were there to see it."

Vernon Blackburn's biographical sketch on Mozart in *Music Lovers' Encyclopaedia* includes this sentence: "A violent rainstorm coming up in the midst of the funeral, the party turned back leaving the body to be interred in some spot, never after discovered, in the ground allotted to paupers in the St. Mary Cemetery." The version given by Harold C. Schonberg in *The Lives of the Great Composers* is slightly different: "He received the cheapest funeral available and is buried not in a pauper's grave, as legend has it, but in an unmarked common grave in St. Marx Cemetery.* Today nobody knows where the body lies."

A sad end for a man whose music will live forever.

* * *

WAS MOZART claimed by the Norns, as he believed? Or was he the victim of his own hyperactive imagination, his own fear? Or is there some entirely practical explanation for

* According to *Encyclopaedia Britannica*, Mozart was buried unattended at St. Mark's Cemetery in Vienna.

the events of the last six months of his life?

In her book, *Mozart*, Marcia Davenport contends that the cadaverous messenger who so terrified the composer was in reality a representative of Count Franz von Walsegg. Along with many authorities, Miss Davenport holds that von Walsegg was an unscrupulous amateur musician who commissioned musical works, then presented them as his own.

Of course, von Walsegg would have had to be the world's greatest con man to put his name to the work of Mozart. Anyone who could tell the difference between a piano and a bass drum would have spotted the fraud. However, almost everyone agrees that von Walsegg planned to pirate a Mozart work. (To his credit, however, according to Vernon Blackburn, von Walsegg "gave the work out as his own, not, however, destroying the manuscript. . . .") His messenger was sent in secrecy, under cover of night, as befits such a clandestine transaction.

Be that as it may, it doesn't explain the reactions of a physically healthy, emotionally stolid personality such as

Mozart. Nannerl has said he "was not given to believing in signs." Yet his writing in the Requiem expresses "supernatural terror." Blackburn writes, ". . . such work as he brought into the Requiem (shows) him to be . . . a master of supernatural terror, unsurpassed; I would almost say unsurpassable."

Some doctors argue that Mozart's death rigors sound as if they were caused by uremia. Harold Schonberg agrees, saying, "A combination of overwork and kidney disease sent him to an early death." But Vernon Blackburn states flatly, "Mozart died of malignant typhus."

So the mysteries surrounding the death of the great composer will never be solved. All that can be said with certainty is that there was no sign of trouble ahead until the evening in July 1791 when the black coach drawn by black horses drew up to the summer house in Vienna and discharged its black-clad passenger. Less than six months later Wolfgang Amadeus Mozart was committed to an unmarked grave, having composed his own great Requiem.



LIGHTNING NEVER STRIKES TWICE?

LIGHTNING may not strike twice in the same spot but Roy Sullivan, a Shenandoah National Park ranger of Doooms, Va., says it will go after a person more than once. The 64-year-old Sullivan insists he has broken his own mark in the *Guinness Book of World Records* as the world's "most lightning-struck person." He was hit for the sixth time on June 5, 1976.

"I heard a clap of thunder and saw a bright flash," he said. "The bolt caught me on the shoulder, went down my arm and from there to my knee and through my ankle."

But Sullivan's sixth encounter won't get into the record book, for his physician, Dr. Charles S. Miller, said he couldn't verify it; Sullivan sustained no burns.



Wheel of Fortune

By Paul Steiner

In October 1975, while James Price of Birmingham, Ala., was telephoning the district attorney's office about the robbery of his drugstore, he was interrupted by another robber. While the druggist was talking a gunman entered the store and forced him to hand over the money. Jefferson County sheriff's deputies said they caught suspects in connection with the first robbery but not the gunman involved in the second.

January 10, 1976, was a terrible day for Steve Mashin of Miami, Fla. When he returned to his apartment in the wee hours he found burglars had hauled away his television set, stereo and wristwatch. He felt so bad about it he decided to drive to Miami Beach to see his mother. On the way he got into a traffic accident which put his car out of commission. While Mashin was hitchhiking home he stopped to telephone a friend from a phone booth and a bandit drove up and relieved him of his last \$4.00.

Jose G. Chavez, 28, was driving his truck north on the icy Chama highway

near Santa Fe, N. Mex., early Saturday morning, February 21, 1976, when he lost control of the vehicle and hit a man, dragged him 150 feet and dropped him in a nearby driveway, Espanola police reported. Chavez turned his truck around to see what he had hit—police said he didn't know it was a person—and found he had killed his father.

Knox County, Tenn., Sheriff Bernard Waggener lost a tin-plated New Testament in 1943 while serving as a military policeman in Europe. Thirty years later a downtrodden man from Birmingham, Ala., returned it to him. The man said he had taken the Bible from a dead German soldier after a battle in France in 1944. When he visited the Flynn Christian Fellowship House, a unit designed to aid alcoholics, he heard the sheriff's name mentioned and said he had a Bible with that name inscribed in it. The two men got together and Waggener got back his long-lost Bible. "There's probably one chance in 10 million of something like this happening," Waggener said.

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24, Nov.-Dec.	125



1952

No.	Month	Supply
26, Feb.-Mar.	5
28, June	500
29, July-Aug.	15
30, Sept.	170
32, Nov.	90
33, Dec.	10

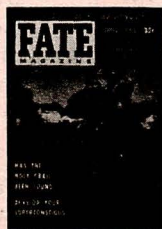
1953

37, Apr.	.....	185
40, July	.....	250
41, Aug.	.....	350
43, Oct.	.....	250
44, Nov.	.....	220



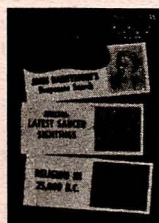
1954

47, Feb.	.....	125
48, Mar.	.....	400
52, July	.....	125
54, Sept.	.....	45
56, Nov.	.....	500
57, Dec.	.....	200



1955

58, Jan.	.....	50
60, Mar.	.....	100
61, Apr.	.....	200
62, May	.....	250
63, June	.....	100
64, July	.....	250
66, Sept.	.....	175
67, Oct.	.....	160
68, Nov.	.....	45
69, Dec.	.....	350



1956

71, Feb.	.....	255
72, Mar.	45
73, Apr.	310
74, May	330
75, June	75
76, July	100
78, Sept.	100
80, Nov.	70
81, Dec.	100

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84, Mar.	180
87, June	150
88, July	75
91, Oct.	150
92, Nov.	100
93, Dec.	160



1958

No. Month	Supply
94, Jan.	239
95, Feb.	300
96, Mar.	250
98, May	145
99, June	430
100, July	195
101, Aug.	380
102, Sept.	165
103, Oct.	275
104, Nov.	270
105, Dec.	290



1959

106, Jan.	285
108, Mar.	250
109, Apr.	255
110, May	250
111, June	280
112, July	150
113, Aug.	240
114, Sept.	300
115, Oct.	300
116, Nov.	280
117, Dec.	300



1960

118, Jan.	85
119, Feb.	200
120, Mar.	150
121, Apr.	50
122, May	160
123, June	200
124, July	275
125, Aug.	60
126, Sept.	240
127, Oct.	225
128, Nov.	225
129, Dec.	110

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THE ANGRY GHOST

By Margaret Fighter

IN JUNE 1975 our cows broke out of their field on our farm in Barry County, Mich. My father Roscoe Fighter, my mother Betty, my brother Daniel and I went out to drive them back in and Dad posted me a little way down the road from the open gate. High on an eroded hill across from me stood an old disintegrating house—deserted for maybe 50 years.

"So you've driven your beasts onto my land again!" The voice I heard was faint but the tone of anger was unmistakable. I hadn't heard anyone approaching but I turned around to see an old man dressed in baggy overalls, a grey T-shirt and a tattered hat. He held a hunting knife in his hand and he was obviously furious.

Clutching his long mean-bladed knife he pointed a finger at me. "You tell your pa that I'll pay him back for this! I won't have your cussed cows messing up my land!"

I was speechless with shock and anger—and then, to my horror, the old man turned around and disappeared even as I stared at him!

After we got the cows in I described the old farmer to my dad and asked who he was.

"I've never heard of him," Dad said at that point.

My mother, a gossip addict and an expert interrogator, asked me what the man had said. I told her word for word and also described his strange manner of disappearing.

"A ghost!" Mother said. "Margaret, you saw a ghost!"

"I don't believe it," I said stubbornly. "I don't believe in ghosts."

Everyone fell silent for a moment. We all know

that people for miles around call the old house on the hill "haunted" and it fascinates the local teenagers. But in my role of sophisticated skeptic I told myself that light and shadow around such an ancient structure play strange tricks—but what about the voice? It was quite distinct and the meaning of the old man's words was clear. He had looked so real. . . .

Finally my father said, "Sounds like Ed Austin but he lived way back around 1907."

"Just who was Ed Austin?" Mom asked.

After a lot of questioning she got the story out of Dad in bits and pieces. Ed Austin had lived down the road from the haunted house on a corner of land rising out of the swamp; his house had long since been torn down. He was mean-tempered, hated and feared for miles around.

About 1905 my Grandfather Claude's horses broke through a fence and ran onto Austin's land. Soon after that Ed Austin was seen in the nearby town of Freeport swearing that before the day was



Margaret Fighter

out he would have Claude Fighter's heart on the end of his hunting knife. Ed Austin didn't make good this threat and a few years later he died, to the frank pleasure of his neighbors, when a tree he was chopping down fell on him.

Now we believe Ed Austin's spirit is reluctant to leave our area. We suspect he's staying around the haunted house because his own was torn down, still guarding his land and still swearing revenge on the Fighter family.

We watch for him but our cows haven't gotten out again and he hasn't reappeared. He probably feels he can bide his time. Ghosts can afford to be patient about their unfinished business. — *Freeport, Mich.*

"TAKE ME HOME"

By Ann Gallant

MY FATHER, Sam Feinartz was born a redhead and had a temper to match. And because of his temper he cheated death over and over again during his 87 years of life.

He had just about everything wrong with him physically and had to go through one surgery after another. He even had the dread black typhus fever which very few people have survived but his will to live never faltered and each time the doctors gave up hope my father would get mad and say, "Never mind, I'm all right!" No one could tell him he was going to die! And he'd pull through—just to spite the doctors, it seemed.

In 1951 his ulcer burst and the necessary surgeries left him paralyzed down his left side. The pain was excruciating but in spite of it he would tidy his house from his wheelchair, do his own grocery shopping and accept help from no one.

On August 14, 1972, as he seated himself in his powered wheelchair he accidentally touched the starter switch on the arm and it took off. He rammed the living room wall and was thrown out of the chair, landing on the floor with such force that he was rushed to the hospital in a coma. My sister Sonya and I stayed with him that night but by morning there had been no change; he was still unconscious.

That evening the nurse and my sister were standing at the foot of his bed and I was at his side looking down at him lying there with his eyes closed, not moving a muscle, when suddenly his thoughts began to speak to my mind. I "heard" him say, "Raise my bed; I want to sit up."

I turned to the nurse and said, "Papa says for you to raise his bed, he wants to sit up."

She looked at me strangely and said, "I did not hear him say a word. He could not have said

anything!" But Father repeated his demand to me and I told her that if she didn't put up that bed I would. She rolled the bed up a couple of inches and stopped. Father screamed, "More, I'll tell you when to stop, by golly."

"You heard him," I said to the nurse. "Keep rolling till he says to stop."

By then Sonya was yelling at me, "You're crazy; you're out of your mind; I didn't hear Papa say a word."

"Neither did I," said the nurse shaking her head, but she kept turning the handle until Papa said, "That's good," and I told her to stop.

"Take me home; I want to go home to die," Papa said to me.

"Oh, Papa," I answered, "you're not gonna die; you've been in bad shape many times before and got out of it; we'll take you home as soon as you feel better."

"Not this time," he answered, "not . . . this time."

The nurse said we had to leave and I kissed him goodnight. At the desk we were told we might as well go back to our separate homes to rest, that he would remain in a coma indefinitely.

That night I fell into the deep sleep of exhaustion but woke suddenly when I felt my father in the room with me and heard myself say, "But Papa, if you had to go I'm glad you went in your sleep."

I switched on the light and looked at the clock. It was 6:10. I got out of bed and sat down in a chair to wait for the phone to ring. At 6:30 the hospital called.

"Mrs. Gallant," they said, "your father passed away in his sleep at 6:10 this morning." — *Long Beach, Calif.*

REUNION IN SICILY

By Maria Giannini

THE SPIRIT of my friend's mother used me to make a dream come true. It happened in Naples in October 1970.

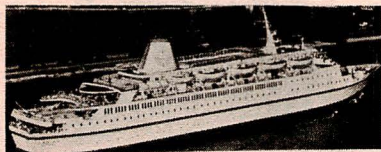
Flo Peyton and I were on a tour in Italy. I was there strictly for pleasure but Flo had another reason for visiting our ancestral country.

"Mary," she confided, "it was Mother's fondest dream to unite me with her brother and sister. During World War II while she was so ill it was almost an obsession." She continued sadly, "Unfortunately she died before the war ended. When we land in Sicily tomorrow I'm leaving the tour. I have a feeling I'll find them. I know I will!"

She seemed to be trying to reassure herself but her voice held a note of apprehension.

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Maria Giannini

I shook my head in exasperation. "All you have is your mother's maiden name. Sicily was bombed during World War II and it's unlikely you'll find any records. Besides," I added, "you don't know Italian very well, let alone Sicilian dialects. Please reconsider, Flo."

"No, I'm going!" She was adamant.

Having walked all over Naples that day we were exhausted. In our room in the Ambassador Hotel Flo slumped into a chair in one corner of the room and I sagged onto one of the beds. I can't tell how much time elapsed before I became aware of something behind Flo's chair. What seemed like steam or smoke hovered and swirled in the corner, then took the shape of a distinguishable figure.

My spine tingled. I felt not fear but awe as my consciousness focused on the apparition. In my head I heard the name "Rosa."

Softly I asked, "Who's Rosa?"

"My mother," Flo replied, staring at me questioningly.

Italian phrases rushed into my mind. "*Figlia mia, figlia mia.*" I translated automatically, "My child, my child."

Flo, her eyes wide, was saying, "Mama, mama."

Time seemed to stand still as the thoughts continued and I translated aloud. Finally, as from a distance, I heard my own voice saying, "Go to Sciacca—Via Vecchia. Sciacca, Vecchia, Sciacca."

The rush of thoughts stopped abruptly and the figure faded away. Flo had not moved from her chair and now she was crying.

"It was my mother, it was my mother!" she said.

After we recovered somewhat we found a map and located a town named "Sciacca" in the southern part of Sicily.

"Mary, you gave me names and directions Mother wanted me to have. I know I'll find my aunt and uncle now. I will, I will!" She hugged me joyfully. Overwhelmed by my role in this peculiar drama, I nodded silently.

Flo left our tour in Sicily and as I waved goodbye I too felt she would find her relatives.

Three days later a ship's steward handed me a wire. "Found relatives," it read. "Via Vecchia, Sciacca. Am staying. Love, Flo."

A warm glow came over me. I had helped Flo's mother fulfill her dream. — *Newport Beach, Calif.*

THE HAND OF DEATH

By Anne Rodman

IN OCTOBER 1975 my 78-year-old mother-in-law Grace was seriously ill with a heart condition and not expected to live. She was a patient in the Spahn Hospital in Corpus Christi, Tex., and had been put in a cubicle in the Intensive Care Unit. Only once every hour, for five brief minutes, was one of her children allowed to sit beside her.

One morning her oldest daughter Lorraine came rushing from her mother's room so distraught that we could make nothing out of her babbling. I was the only in-law present and feeling that I was in a clearer state of mind than the others I went into Mom's room.

I found her lying with her right arm outstretched as if she were reaching for something or someone. There was a look of amazement mingled with fear on her face and a faraway look in her eyes. I felt that her end must be near. However, she was muttering something almost inaudibly but insistently. Bending over her, I caught these words: "Can't reach . . . can't reach . . . no, no, can't reach. . ."

Choking back my tears, I said, "Mom, this is Anne. Who are you trying to reach?"

I felt a great stillness in the room, almost as if it were pressing in on me, and I had the sensation of hands on my chest trying to shove me away. At that moment Mom dropped her arm to her side. The fearful expression on her face disappeared and was replaced by a look of repose and relief. Just then the nurse came in and told me my five minutes were up. Glancing at Mom, she said, "Well look at this! I think she has taken a turn for the better."

Sure enough, from that moment Mom improved steadily and within a week was back in her Corpus Christi home with her daughter Barbara. One day I mentioned the episode in the hospital and asked her if she remembered any of it.

"Oh, yes, I remember it in detail," she said.

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"You see, Anne, Dad came for me."

"Dad" meant her husband Howard who had died 12 years before.

She continued, "I was standing on a shore and he was standing on a tall hill surrounded by water. He reached out his hand to me and told me to come with him. I reached and reached for his hand but the water kept getting higher and I was scared. I heard him say, 'You're not trying,' and then he made a shoving gesture at me and disappeared."

She paused—and I remembered the feeling of being shoved which I had had in her hospital room.

She sighed and said, "Well, if I had touched his hand I wouldn't be here now. You know, it was the hand of death."—Houston, Tex.

GREAT-GRANDMOTHER DILL

By Ruth Owens

I THINK I was afraid I never would see a ghost and I know I was afraid I would. Now I wonder why I was afraid at all.

In my early teens I developed an asthmatic condition and by the time I was 22 my trouble had become chronic. I took a keen interest in my ancestors, especially in my great-grandmother Lydia Dill who also had had asthma. According to my mother Florence Owens, who had known my great-grandmother and loved her dearly, we had much in common—our way of doing housework, our nervous impatience and our overwhelming fear of snakes. Soon, although I never had known her—I was only three years old the only time I ever saw her—I felt closer to her than I did to my grandmothers.

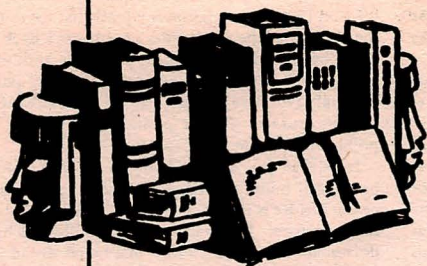
One night in January 1974 I wakened trembling and frightened and couldn't get back to sleep. I lay tossing from side to side, unable to shake off my fear. At last, feeling exhausted, I turned my back on the small night-light. It was then I heard quick nervous footsteps pacing back and forth beside my bed. Instead of feeling even more fearful, I experienced a sense of relief. Looking over my shoulder I saw the silvery form of a woman identical to the great-grandmother I remembered. When she passed in front of the light, as she paced back and forth by my bed, it shone through her. Feeling strangely comforted I went back to sleep.

I always have believed Great-grandmother came back to comfort me.

Later that same month my Uncle Weldon Owens died. And my life changed when we moved three months later. Great-grandmother never has appeared to me again but I have dreamed of her several times. After these dreams a change of some sort occurs in my life.—Buffalo, Mo.

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J. Gordon Melton



UFO BOOKS MAKE COMEBACK

NOW WE KNOW: 1977 will be the climactic year for UFOs. Prestigious prophetess Jeane Dixon tells us that before next September a flying saucer piloted by humanoids from a "hidden" planet will land on earth, bringing with it cures for cancer and heart disease as well as solutions to the vexing problems of war and starvation. Recently, of course, Dixon has demonstrated a remarkable ability to perceive exactly what is *not* going to happen in future months.

Nevertheless her foray into UFOlogy is but another indication that the field has recovered from the knockout blow the Condon Report had seemed to deliver it. Perhaps more to the point, the growing number of books on UFOs and the emergence of popular mass-circulation UFO periodicals suggest that the subject has regained its grip on the public consciousness. This time, however, the old emphasis on extraterrestrial hardware theories appears to be receding while researchers turn their attention to contactee reports and the psychic aspects of flying saucer phenomena.

Possibly the single most important item in recent months is Brad Steiger's *Gods of Aquarius* (which Jerome Clark reviews in this issue). Brad has not only signaled a major shift in his own approach to the paranormal but has presented a significant update to his long out-of-print *The Aquarian Revelations*. (Word is, however, that *Revelations* will be reprinted in the near future.)

Of the new UFO periodicals *UFO Report* published by *Saga* is by far the best. Since its appearance several years ago it has grown steadily

into a meaty bimonthly with in-depth articles by some of the best UFOlogists in the business. Recent issues have carried interviews with such notables as R. Leo Sprinkle, J. Allen Hynek and Jacques Vallee. Its coverage of the broad spectrum of UFO phenomena is unexcelled.

Official UFO, the first of two new saucer products by Countrywide Publications, fails to measure up to *UFO Report's* quality. While it has printed some fine articles in its first year of publication, it leans toward sensationalism and shows an unfortunate tendency to rehash pre-Condon material. That may make it worthwhile for the new enthusiast but it will hardly satisfy the old hand. Still, the format is improving and perhaps under the new editorship of veteran UFO researcher Dennis W. Hauck the magazine will realize its potential. In the meantime pick up the Fall "Collector's Edition," which portends better things to come.

The first three issues of *Ancient Astronauts*, the second Countrywide periodical, vary widely in quality. Some of the articles are actually well reasoned—no mean accomplishment when one is working with the Von Däniken thesis; it is not surprising that others are pure tripe. Unfortunately the magazine is imbued with the religious fervor characteristic of the Von Däniken crowd and consequently there is a distinct scarcity of critical material. A few debunking pieces could spice up *Ancient Astronauts* and make it more interesting than it is.

UFOlogy, a quarterly published by the International UFO Registry (Dennis Hauck,

director), based in Munster, Ind., features a few long articles but the numerous short comments on UFO events are the magazine's real strength. They give the reader the needed follow-up to popular UFO stories and compensate for its failure to cover the broader aspects of the field.

Neither *Argosy's UFO* nor *True's Flying Saucers & UFOs Quarterly* is a worthy contribution to saucer literature—to put it as charitably as possible. Less charitably one might characterize *Argosy's UFO* as nothing less than a rip-off. It contains no new articles, just excerpts from more or less recent books. Unfortunately you probably won't know that until you get home and get that overpowering feeling that you have read all this somewhere before.

True's Quarterly, which is hardly an improvement, plays it tabloid-style with articles on such exciting topics as "Sex . . . Outer Space Style," "Did a Volcano Vomit a UFO?" and "Bashed by a Bowling Ball UFO." The overall effect is to trivialize the whole UFO scene—and of course to separate the uncritical from their pocket change.

ESSENTIAL READING

THREE RECENT UFO books are not to be missed. The first of these, Ronald Story's *The Space-Gods Revealed* (Harper & Row, New

York, N. Y., 1976, 139 pages, \$7.95), provides the first thorough critique of the ancient astronaut thesis. As most of you know, scholarly enthusiasm for Von Däniken's hypothesis equals that accorded the belief that the earth rides on a turtle's back or that Thor's hammer causes thunder. But until now few writers have tried a simple point-by-point rebuttal of the idea that one cannot explain various ancient artifacts without positing the presence of prehistoric people from space.

Next time you wonder how the pyramids could have been built, the Easter Island statues raised or the Piri Re's map drawn, don't look to the stars for the answer. Just read Story's clear, logical and documented accounts, which one hopes would lay to rest forever the Von Däniken myth—while knowing they won't. Story performs another long-needed service by exposing Von Däniken's fallacious book, *The Gold of the Gods*. He shows (1) that Von Daniken never made the trips to Ecuador recorded in that book; (2) that the "gold" objects were really brass; and (3) that what little factual material it contained was taken without credit from explorer Juan Moricz and archaeologist Pino Turolla. Peter Tompkins had documented these revelations following the first Ancient Astronaut Conference several years ago. But now Story, in publishing the first popular account, has

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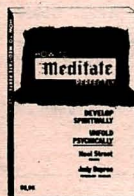
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placed the facts before the public for all to read. From now on anyone who seriously considers the ancient astronaut hypothesis first must deal with Story's objections.

In *The Fire Came By* (Doubleday, New York, N.Y., 1976, 165 pages, \$7.95) authors John Baxter and Thomas Atkins survey the great Siberian explosion of June 30, 1908. At 7:17 A.M. on that day a cylindrical object exploded over the Central Siberian Plateau in a desolate area near the town of Vanavara. Scientists journeyed to that icebound wild in search of answers but found instead only more questions. But in recent years Soviet authorities have speculated that a nuclear explosion may have been the cause.

Drawing mostly on Russian-language material, Baxter and Atkins have reconstructed the event. They believe that a thermal blast followed by two powerful shock waves created a fire storm and a contaminating rain. All this is vividly described in eyewitness accounts which appear here for the first time in English. The authors conclude that an atomic-powered extraterrestrial craft entered the earth's atmosphere and blew itself to pieces. *Fire* is a fascinating account of a modern mystery and it is well worth your attention.

Ray Stanford's *Socorro Saucer in a Pentagon Pantry* (Blueapple Books, Austin, Tex., 1976, 211 pages, \$8.95) could become the year's most controversial book. It is a detailed report on Stanford's investigation into the famous Socorro, N.M., UFO landing of April 24, 1964, in which Officer Lonnie Zamora allegedly encountered not only a flying saucer but two humanoid occupants as well.

Stanford, then a NICAP investigator, claims to have discovered small metallic particles covering one side of a rock at the landing site. Suspecting that they might have come from the UFO landing gear as it scraped against the side, Stanford carefully removed the boulder and took it to Washington, D.C., at that time the headquarters of the National Investigations Committee on Aerial Phenomena. NICAP Secretary Richard Hall urged Stanford to take the rock to Dr. Henry Frankel of Goddard Space Flight Center.

Frankel analyzed the metal and reported it to be an unknown iron-zinc alloy. But soon thereafter, Frankel's "unofficial" analysis was replaced by an "official" analysis issued by Thomas P. Sciacca, who asserted that the material was nothing but silica. When Stanford got his rock back the metal had been scraped away. It was never returned to him and an unnamed government source supposedly informed Stanford that official policy demanded the confiscation of such UFO evidence.

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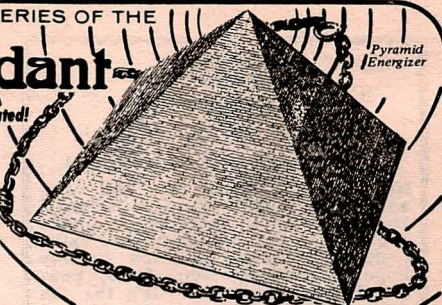
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Stanford's book is ultimately unsatisfying. It leaves too many questions unanswered. Why wait 12 years to publish these revelations? Why was the rock with the metallic particles not divided into three or four pieces to be sent to different qualified people for analysis? Why was it necessary to tell the analysts that the material might be UFO-related? What about Frankel? Where is he now and where does he stand?

Even though he leaves these seemingly obvious questions hanging, Stanford does provide us with new information on the Socorro case, correcting some of the errors that have found their way into the literature. That alone makes the book a valuable contribution to serious UFO study.

OTHER READING

WARREN SMITH'S *UFO Trek* (Zebra books, New York, N. Y., 1976, 253 pages, \$1.75) seemed strangely familiar to me. When I read the Story book reviewed above, I understood why. In a footnote Story observes that Smith sometimes used the pen name "Eric Norman." I dug out my old copy of Eric Norman's *Gods and Devils from Outer Space* and discovered that *Trek* had lifted chapter after chapter from the earlier book with little or no effort to disguise that fact.

When I buy a paperback and find later that it is a renamed hardcover I read last year, I am angry with myself for not reading the fine print. But when an author takes a book, a paperback at that, and changes the title, author and even the publisher, and I buy it, I am angry about the obvious deception involved.

UFO Missionaries Extraordinary by Hayden Hewes and Brad Steiger (Pocket Books, New York, N. Y., 1976, 173 pages, \$1.75) is an unfinished book, as any account of "The Two" must be. The Two, also known as Bo and Peep, are the founders of the nomadic cult called Human Individual Metamorphosis, which is still actively recruiting and indoctrinating followers. In the meantime the rest of us await the prophesied apocalypse which forms a cornerstone of The Two's theology. Still, Hewes and Steiger have given us a worthwhile account of a movement-in-the-making. So far the only sane unemotional picture of The Two, *Missionaries* examines their belief structure and the controversy they have generated since their appearance on the saucer scene. In future years this book will be seen as a valuable chronicle of these semisecretive saucerites.

Finally—and not surprisingly—Hans Holzer has entered the UFO arena and again not too surprisingly his *The UFOonauts* (Fawcett, Greenwich,

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This letter comes from a teacher and, as we all know, a teacher is not a primitive or superstitious person. A teacher must be attuned to the task of educating young people. That's often a thankless job, but then it's also a wonderful challenge which requires a healthy disposition and psychic balance. Such a person's statement must be believable - also if it's based on facts.

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Conn., 1976, 304 pages, \$1.75) is no better than his earlier psychic books. Although he claims to be a critical, scientifically-trained observer who documents his cases, one fact he has never documented is where he got that scientific training. It certainly is nowhere in evidence here. The book is composed of little more than carefully selected anecdotes which purport to support Holzer's basic argument that UFOs are extraterrestrial spacecraft—a notion which is coming into increasing question these days. Worst of all, unlike most of Holzer's other books, *The UFOonauts* is not even entertaining—it is boring.

CONTACT LITERATURE

BETI KING is a Spiritualist medium in southern California (as her husband Bernie was until his death in 1974). She is also a classic UFO contactee. In contrast to most contactees, however, she views her contacts as nothing more or less than Spiritualist experiences. She believes that the earlier contactees, such as Daniel Fry, George Van Tassel and Howard Menger, were meeting astral rather than extraterrestrial beings but did not recognize the psychic nature of their encounters.

Beti is one of an army of contactees who meet regularly in groups to receive messages from the

"Space Brothers." Although the Condon Report hurt UFO research for a number of years, it had little effect on the contactee groups, which continue to thrive.

Beti, a sort of "spaced-out Spiritualist," says that human beings come to earth for rehabilitation. This planet houses the reincarnate souls who rejected the Law and must learn to turn back to God. Two planes, the visible-physical and the invisible-astral, provide space for the living and the "dead." Highly-evolved entities with different "vibration levels" live on planets in other galaxies.

Except for earth, her contacts tell her, our solar system is uninhabited because the Martians, Saturnians and Jovians deserted their original homes after a nuclear explosion many years ago. Now, as we head for a second catastrophe, the Ashtar command is invading the immediate heavens. Ashtar is headquartered on the rings of Saturn, which his people built as a space platform. Bernie, who now resides in a spaceship with Ashtar, is participating in the Second Coming (i.e., the coming of the saucers).

Beti has penned her story and the messages (many of which have come to her from Bernie) in two books and several pamphlets printed by her own publishing concern, Desert Specialties Co. (Box 787 Mojave, Calif. 93501). *A Psychic's True*

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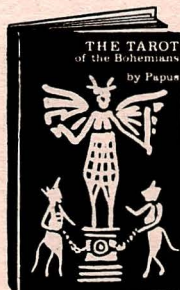
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Story of Life, Death and Flying Saucers (1976, 34 pages, \$3.75) recounts the first contacts with Ashtar (George Van Tassel's main contact) and her early astral trips in a saucer to Venus and another planet outside the galaxy. *Diary from Outer Space* (1976, 73 pages, \$4.50) is a sequel to the first volume. Both books feature much material written by Bernie through Beti's automatic writing.

I don't know quite what to make of *Hands* by Margaret Williams and Lee Gladden (Galaxy Press, Warner Springs, Calif., 1976, 272 pages, no price listed). It details an hypnosis experiment in which the percipient, who had been instructed to recall the details of a "previous life," instead produced communication from a supposed eight-handed creature from another solar system. Over a period of many weeks, the authors claim, the "creature" talked extensively about life on his home planet. Among many other things he said that in prehistoric times astronauts from his world had landed on earth—shades of Von Däniken again.

The authors pose five possible explanations for the episode, ranging from fraud and fantasy to literal acceptance. Since there is nothing here that can be verified (such as the facts about Ireland that Bridey Murphy detailed) the fantasy theory seems the most likely—especially since, significantly enough, in the first session the hypnotist asked the

subject to go back to a "way of life completely different" from the present one.

To end this foray into UFOmania on an up note, readers who don't already know it will be happy to hear that John Keel's long-out-of-print *UFOs: Operation Trojan Horse* is out in a paperback edition under a new title: *Why UFOs?* (Manor Books, New York, N.Y., 1976, 288 pages, \$1.75).

OTHER REVIEWS

GODS OF AQUARIUS by Brad Steiger, Harcourt Brace Jovanovich, New York, N. Y., 1976, 288 pages, \$8.95.

In this remarkable book veteran author Brad Steiger attempts to synthesize a wide variety of phenomena, both paranormal and social, in an effort to show that mankind is entering "a New Age, another progression in man's evolution as a spiritual being." Steiger believes this is occurring under the tutelage of extradimensional intelligences which have interacted with human beings all through history in an assortment of guises; divinities, angels, fairies, UFO beings.

That is to state Steiger's thesis as baldly as possible, when in fact it is far more complex and subtle in its particulars than a short review could possibly show. Yet Steiger's message is the contactee

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message, but stated in sophisticated fashion.

In a surprising admission early in the book, the author admits that he himself has had contact experiences and that these led him to write *Gods*. But wise in the ways of the paranormal, he understands the true significance of the events: that they were not objective occurrences but symbol-laden excursions into the realm of the collective unconscious.

No doubt if other contactees realized that as well, "serious" researchers would have been more willing to consider their stories. Instead the UFO Establishment saw only the surface absurdity of the tales and quickly concluded that the tellers must be outrageous liars. Lately, however, second-generation UFOlogists such as John Keel and Jacques Vallee have suggested that some contactees may have told the truth as they saw it, though what they saw may not have been the literal truth.

Steiger stands somewhere between this view and the cultist belief that contactees really are in communication with benevolent brothers from beyond.

"I do believe," he writes, "that numerous literal truths have been prompted by the UFO intelligences. I believe that, through the ages, the 'gods' have been provoking mankind into ever higher spirals of intellectual and technological maturity, guiding men and women toward ever-expanding mental and spiritual awareness, pulling our species continually into the future."

But he discounts the contact-cult notion that the UFO beings are here to "save" us. He believes there is some sort of symbiotic relationship between us and them; "in a way which we have yet to determine, they need us as much as we need them." Their fleeting appearances around the planet have triggered a flying saucer archetype in the soul of man. Like the late C. G. Jung, Steiger speculates that "the message of the UFO in the sky is a call to mankind to return to that original state of wholeness, that sense of oneness with the Cosmos."

In his view the growing occurrence of paranormal events is further evidence of a coming explosion of consciousness. In what is bound to be the most controversial section of the book, he describes the alleged experiences of various women (whom he calls "Star Maidens") and children ("Star Children") who quietly maintain contacts with "extraterrestrials." These silent contactees possess considerable psychic powers, Steiger tells us, and they consider themselves a breed apart from the rest of *Homo sapiens*.

The book is filled with question-and-answer interviews with UFOlogists, parapsychologists,

contactees and occultists. These vary widely in interest. Some, such as those with R. E. L. Masters and Jean Houston, Andrija Puharich, and David Spangler, are fascinating. Others could have been shortened considerably or eliminated altogether. Still, whether the speaker is a thoughtful student of consciousness or a credulous follower of the Space Brothers, there is an amazing uniformity of opinion that we are on the verge of a quantum jump in mankind's spiritual evolution.

Throughout the course of *Gods* Steiger cites authorities (such as the remarkable Michael Talbot) who theorize that in some fashion we are generating these strange phenomena ourselves. All the while, however, Steiger continues to insist that ultimately other-intelligences are responsible. I am not sure that he succeeds in making his case. Why should it be necessary to posit the presence of *deus ex machina* ultraterrestrials when parapsychology and Jungian psychology offer us an alternative explanation?

Whatever the case, there is no question that (along with *Mysteries of Time and Space*) this is Steiger's best work, and certainly one of the finest, most thought-provoking books ever written on the UFO mystery. —Jerome Clark.

CHARLES FORT, THE FORTEAN SOCIETY & UNIDENTIFIED FLYING OBJECTS by Loren E. Gross, 38675 Paseo Padre No. 305, Fremont, Calif. 94536, 1976, 113 pages, \$2.00 (booklet).

Loren Gross is the author of two previous booklets, *The UFO Wave of 1896* and *The Mystery of the Ghost Rockets*, which are already on their way to becoming collector's items. His new work, whose printing has been limited to 500 copies, is sure to be one soon. Like its predecessors it is a worthy contribution to the literature and deserves a place in every serious Fortean library.

What separates Gross from most other people who privately publish and distribute their own material is that first, he writes well and second, he has something to say. An apparently indefatigable researcher, he has combed hundreds of old newspapers in search of historical UFO sightings. In the process he has uncovered some remarkable reports which other UFO historians have overlooked.

The most fascinating one comes out of the Lodi, Calif., area, where on November 25, 1896, Col. H. G. Shaw and a companion allegedly encountered three very strange beings which had emerged from a cigar-shaped object hovering nearby. The story,

"As a man thinketh in his heart so is he."

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which is significant because of its striking resemblance to many post-1947 UFO-naut incidents, at the same time is at odds with other 1896-97 "airship" contact claims, which almost invariably involved occupants who appeared completely human.

Unfortunately Gross rather airily dismisses these latter reports as hoaxes. Not only that, he insists that all reports of "airships" were delusions. He believes that the 1896-97 observers were really seeing modern "lights-in-the-sky" UFOs and merely imagining that they looked like giant dirigibles with ostensibly human crew members.

I fail to understand how this argument differs significantly from that of the modern-day skeptic who claims that UFO witnesses only "imagine" that the objects they see are metallic, structured and lined with rows of portholes. The 1896-97 reports of "airships" are fully as clear and detailed as today's reports of "spaceships." The fact of the matter seems to be that there is a reflective quality to UFO phenomena; the manifestations shape themselves to certain cultural expectations, thus "airships" in the Industrial Age, "spaceships" in the Space Age.

Aside from this question of interpretation, however, a more serious criticism might be made. It is not at all clear why Charles Fort and the Fortean Society figure so largely in the title, since this is really a history of the UFO phenomenon from 1895 to 1947 and the extraneous biographical material on the Fortean merely duplicates information that already has appeared in Damon Knight's excellent *Charles Fort: Prophet of the Unexplained*. Gross also betrays a fundamental misunderstanding of Fort's message when he remarks that "Fort's only really significant contribution to history . . . was speculations about possible alien visitations."

Still, the booklet remains an impressive achievement, perhaps the best study yet of the early years of the UFO mystery. After all, where else can one learn who first coined the term "flying saucer"? Snatch this one up while you have the chance. It is not to be missed. —Jerome Clark.

THE EIGHTH TOWER by John A. Keel,
Saturday Review Press, New York, N. Y.,
1976, 218 pages, \$8.95.

John Keel deservedly has been in the front ranks of the new UFOlogists since his classic work *UFOs: Operation Trojan Horse*. In his latest book he continues his investigations into the topsy-turvy world of UFOs and paranormal phenomena,

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searching for a common denominator.

Charles Fort was the first to speculate that all manner of unusual phenomena are related in some fashion. But Keel takes the idea into the 1970's, substituting the blunt and lean new journalism for Fort's gentle tongue-in-cheek musings. The paranormal occurrences that amused Fort frighten Keel, who believes his mentor's whimsical suggestion that "we are property" is a literal description of the state of the world.

Keel's survey of the evidence encompasses not only the UFO mystery but religious and occult experience. Like a detective searching for clues, he hunts an elusive quarry through history and at last comes up with an all-encompassing solution. His answer to the enigma of existence is a bleak one but it seems to me that he does succeed in making a case for ultraterrestrial manipulation of the human race.

One can admire Keel's pioneering work without sharing his conviction that this is the ultimate truth. Truth, whatever it might be, remains as elusive as ever. *Tower* is just one more perspective on it. Nonetheless it is a valuable guide to understanding the real UFO mystery. —Richard T. Crowe.

THE SPIRIT OF FINDHORN by Eileen Caddy, Harper & Row, New York, N. Y., 127 pages, \$6.95.

Those unfamiliar with the Findhorn Community perhaps should read earlier works on the subject such as *The Magic of Findhorn* or *The Findhorn Garden* before tackling this book written by Findhorn's cofounder. Nonetheless even if the reader knows little about Findhorn's history he will probably enjoy *Spirit* and benefit from it.

Fully a third of the volume is taken up with a preface, an introduction and an extensive biography of the author by Roy McVicar, a member of the community.

The rest consists of "Words to Live By," inspirational messages and meditations which Eileen Caddy, who believes these "inner-voice revelations" emanate directly from the God-Source, has put into loose prose-poetry form. The sentiments these messages express resemble those one encounters in contemporary New Thought, New Era and power-of-positive-thinking writings. God is perceived as an internal power which works both spiritual and secular "miracles" in one's life.

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here. While these messages do not present any doctrinaire religious views, they do suggest simple down-to-earth ways of thinking about the God-man relationship. Every problem is viewed merely as a stepping-stone to higher consciousness and a necessary path of development toward the ultimate goal of total peace within and peace without.

Forty-two-pound cabbages, 60-pound broccoli plants, and peace of mind—who could ask for more? — *Paul Severson.*

THE BEGINNING OR THE END, WHERE ARE WE GOING? by The Lusson Twins, Donning, Virginia Beach, Va., 1975, 123 pages, \$4.95.

The Beginning or the End, Where Are We Going? just may be the best book of prophecies about the coming of the Aquarian Age available on the market. I say on the market, because you may not be able to find it in your bookstores. Donning, a new publisher, seems to be having trouble with its distribution system. You may contact the publisher directly at 205 34th Street, Suite 107, Virginia Beach, Va. 23451. The book is well worth the trouble.

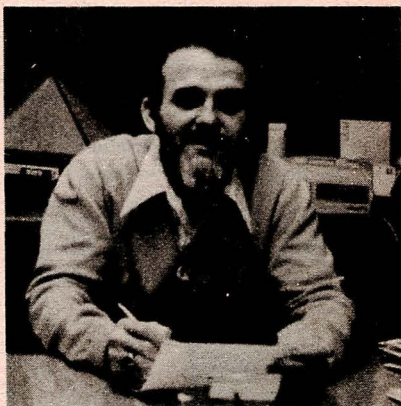
The Lusson Twins trace events from 1958 through each of the six seven-year periods which will precede the opening of the seventh cycle (or center) in the year 2,000. Paying special attention to economics and land changes, they show that human actions can ameliorate the potentially catastrophic events. We have, as the title suggests, a choice. Unlike so many others, who instill fear and alleviate it only by imploring us to give ourselves to God, the twins give eminently practical advice for turning our lives around before we are spun out of control. Their explanations for the land changes, while certainly different from those scientists would offer, are fascinating.

What makes the book stand out from the many prophetic treatises I have read is its vision of the world after 2,000. The vision of the future should help us to identify the trends we should encourage and to guide us as we prepare for the next stage of human development. The authors describe the coming sociological and political changes, future scientific discoveries, the new theology and the physical evolution of man. The last chapter briefly previews the broad aspects of the Aquarian Age and its eventual demise.

The sisters tell us about their own psychic lives, although they hide their identities behind a nom de plume so that ego and personality do not compete with their message. Most of their material is quoted

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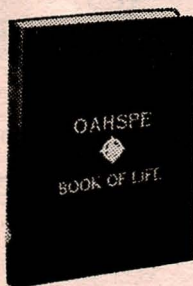
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directly from their source so that readers may judge for themselves. I much prefer this approach, since to my mind attempts at interpretation often confuse otherwise valid foresights.

As an added attraction, the book itself is lovely — well laid out with inspired illustrations, maps and poetic chapter introductions — altogether a book well worth owning, one you will refer to often as times change and your own understanding evolves — *Jane K. Myers.*

ALSO NOTABLE

THE Gnostic Circle by Patricia Norelli-Bachelet, Aeon Book, Panorama City, Calif., 1975, 309 pages, \$12.50 (available from Matagiri, Mt. Tremper, N. Y. 12457).

The author presents a cosmic metaphysics combining elements of astrology, the philosophy of Sri Aurobindo, the Great Pyramid, and a vision of India and the United States. Cosmic harmonies are offered as a key to understanding the progression within the eternal.

VASUDEVADAS SPEAKS TO YOUR HEART by Vasudevadas, Prema Dharma Sala and Fellowship Assoc., Route 4, Box 265, Bedford, Va. 24523, 1976, 145 pages, (no price given).

A collection of aphorisms, this pocket-size volume is intended to be an introduction to the work of this disciple of Paramahansa Yogananda.

YOU TOO CAN HEAL by George King, The Aetherius Society, 6262 Afton Pl., Los Angeles, Calif. 90028, 1976, 131 pages, (paperback, no price given).

An illustrated textbook on contact healing, self-healing and absent healing, this modest volume explains the system of King who is better known as a UFO contactee.

YOGA OF SEX-SUBLIMATION, TRUTH AND NONVIOLENCE by Swami Jyotir Maya Nanda, International Yoga Society, 6111 S. W. 74th Ave., Miami, Fla. 33143, 208 pages, \$5.99 (paperback).

The yoga disciplines suggested by this disciple of the famous Swami Sivananda include meditation, detachment, nonviolence, truthfulness and control of sexual energy.



Report from the Readers

These columns of FATE are set aside each month for your comments. Send your opinion of articles and stories and your reports of unusual occurrences to FATE Magazine, 500 Hyacinth Pl., Highland Park, Ill. 60035.



NO CONNECTION WITH MOON

Thank you for reviewing my book, *Arthur Ford Speaks from Beyond*, in your August 1976 issue—but please, a correction is in order. Your reviewer writes, "The latter portion of the book deals with Korean seer Moon."

This is not true. My book deals with Tin Sui Geng Moon, an entity no longer living on this plane.—Eileen Sullivan, El Cajon, Calif.

HIGH-FLYING AMOEBAS

The illustrations in the article "The Critters Who Live in Space" (August 1976 FATE) look like gigantic protoplasmic amoebas. I checked *Encyclopaedia Britannica* and found a picture of *Endamoeba Histolytica* similar to the creatures in your pictures. I made up a new Latin name for the space animal: *Amoeba caelofluitan*, "sky-floating" amoeba.

Is it possible that space amoebas are responsible for the cattle mutilations we're hearing so much about these days?

Also, I would like to remind you that in your December 1955 you asked the question, "Are the saucers space animals?" Check back—you'll find this question in the lower left-hand corner of that 21-year-old issue of FATE.—Andrew Hume, Chicago, Ill.

ANCIENT ASTRONAUT FANTASY

In Luis E. Navia's article, "In Defense of Ancient Astronauts" (September 1976 FATE), I hoped to find something new, something that would present a genuine challenge to "conventional" explanations of mankind's past. I found instead a halfhearted exercise in apologetics which trots out the same old arguments, deals in generalities (except for the biblical passages which I shall discuss later) and fails to come to grips with either the evidence which nullifies the ancient astronautists' beliefs or the cogent alternatives to the "philosophical foun-

dations and implications" of their persuasion. These clichés don't become any more valid with repetition.

We are asked once again to believe that "such a view makes it easier to bring order and meaning to a host of otherwise perplexing data. . . ." This is true only if one has a superficial, selective coverage of these data and a low perplexibility threshold. As one probes more deeply ancient astronautism is revealed as at worst a cop-out, at best a red herring.

Professor Navia admits that "one is forced to conclude that each one of the pieces of evidence adduced by the astroarchaeologists is weak, inasmuch as they all admit of simple terrestrial explanations." That makes sense—but he proceeds to insist "that when the many pieces of evidence are put together and are viewed as expressions of one and the same event, namely the presence of ancient space visitors on earth, then astroarchaeology becomes impressive." On the contrary, when upon examination one after another piece of evidence adduced in support of a theory proves a mare's nest, one is probably justified in concluding that the whole is no better than the sum of the parts.

Another comment of Navia's which illuminates the ancient astronautist mentality is his statement that "a scientific hypothesis is of value if and only if it is able to explain a substantial number of events which cannot be explained in any other way or which have been explained in detached and unsatisfactory ways" (italics are mine). This is a laudable statement of scientific principle—but how is it being applied here? The clear implication is that the "simple terrestrial explanations" for each of the ancient astronautists' items are "detached and unsatisfactory." In fact, these explanations are part of the integral archaeological, artistic and literary record of each of the ancient peoples. It is the ancient astronautists who "detach" them from their proper contexts and connect them to an

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imaginary hyperstructure of extraterrestrial visitations.

More of the shortcomings of Professor Navia's approach become apparent when we turn to the only area in which he presents any substantive arguments, the biblical stories. He paves the way with the grand hyperbole that "nothing about the Bible is absolutely certain." Thereafter, to a large extent, the interpretations supported by Professor Navia depend on (1) playing semantic games with translated texts, (2) ignorance of the ancient Hebrew and Near Eastern background of things mentioned in the Bible and (3) partial and superficial understanding of the religious ideas. Thus it is meaningless to suggest that "The word 'angel' which in Greek"—and also in Hebrew, by the way—"means 'messenger' should be translated as 'astronaut.' . . ." And while one can find vestiges (!) of polytheism in the Old Testament, the blanket claim that "the ancient Jews did not understand their gods in any other light" is grossly and abysmally incorrect. The biblical Hebrew language, the other Semitic languages and the related ancient Egyptian have a way of expressing abstractions in concrete figures of speech. Failure to understand this seems to be a major obstacle in the way of Professor Navia's biblical interpretations.

In the matter of the Tower of Babel, is it possible that Professor Navia is unaware of the Mesopotamian ziggurats or temple towers, of the Mesopotamian setting of the story (in the plain of Shinar), or that "Babel" is a Hebrew writing of Babylon? Does it escape him that the tower is built of brick, like any of the ziggurats known to archaeology?

As to Ezekiel's vision, the "seemingly incomprehensible details" would be less so if examined in conjunction with the long tradition of prophetic and apocalyptic literature. For instance, the "four living creatures" wend their way through this tradition and are probably iconographic descendants of the "Four Sons of Horus," each with a different head, of ancient Egyptian religion. Also in the discussion of Ezekiel we are handed one of the stock Von Dänikenisms: ". . . which we can explain as the interpretations attached to his bewildering experience by the technically unsophisticated prophet." As John Sladek writes in his excellent brief critique of Von Däniken, "Fossil Astronauts" (*Foundation* No. 4, July 1978), "Repeatedly, he mutilates the poetry of myth to make it resemble the prose of gadgetry."

Professor Navia admires "those who have had sufficient insight and imagination to advance" the

ancient astronaut fantasy. I suggest that the true discoverers and interpreters of mankind's real past have shown much more of these qualities than those who are content with the second-hand, third-rate science fiction of ancient astronautism. Finally, white Professor Navia is "inclined to maintain that many of the archaeological, philological and historical data adduced by some of its proponents do point in the direction of the ancient astronaut theory," I rather think that an examination of the data provides its most damning refutation.—*Edmund S. Meltzer, Toronto, Ont., Canada.*

WHERE AND WHEN?

As a longtime resident of Gettysburg, Pa., I was interested in Susan Sherlock's story, "Gettysburg Revisited" (October 1976 FATE). If Susan had taken time to do a little research she would have learned that Lincoln did not make his speech from the courthouse steps. He stood near the national monument in the National Cemetery. I belong to the Lincoln Fellowship Organization which meets at this spot every November 19 to commemorate Lincoln's visit to Gettysburg to make the address.

The only other place where Lincoln spoke was the Wills house on the square now occupied by the Rea and Derrick Drugstore. This building has been recently restored to approximate the appearance of the house as it was when Lincoln made his speech.

If Susan remembers Gettysburg from a past life she must have been there on some occasion other than Lincoln's visit. The Confederate General Early is said to have spoken from the courthouse.—*Charles A. Sloat, Gettysburg, Pa.*

Will you please explain "70 years before" at the end of Susan Sherlock's story? Seventy years before what? Lincoln died in 1865.—*Pauline E. Graves, Dallas, Tex.*

THE AUTHOR REPLIES:

We went to Gettysburg when I was about five—probably the summer of 1932—about 70 years after the Gettysburg address was delivered.

I am confused, however, now that I have read Mr. Sloat's letter. My father wrote American history books and I'm certain he would have been aware of the facts Mr. Sloat points out.

I remember vividly the steps outside the courthouse and the staircase on the inside. I recall pointing out where "he" stood but I didn't know then and I don't know now whom I meant by "he." I have assumed it was Lincoln all these years since it offered a logical explanation for my excitement

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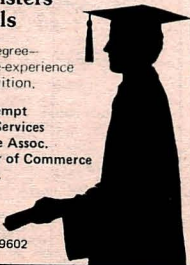
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over returning to the courthouse. Probably it is the strong association of Gettysburg and the Lincoln address which provoked this assumption. As Mr. Sloat says, my memory may have stemmed from some other time in Gettysburg.

All I can say is that at the age of five, I had a memory of a place I was visiting for the first time.—*Susan Sherlock, Palo Alto, Calif.*

BACKSTER, A POWERFUL SENDER

In "I See by the Papers" (September 1976 FATE) Curtis Fuller briefly reviews the failure of scientists who try to confirm Cleve Backster's experiments which show that plants are sensitive to human thoughts.

The theory that such experimenters as Backster used ESP and the failures were ordinary people without it is correct. In fact, in telepathic practice we find perhaps 40 percent are effective senders and 20 percent effective receivers. Probably many species of plants are poor receivers but Backster had good ones. And clearly he is a powerful sender.—*Curtis L. Gibson, New York, N.Y.*

HELP FOR THE MONKEY BOY

I have been following the story of "John" of Burundi, the monkey boy ("I See by the Papers," October 1976 FATE).

Of course it is possible that he was rejected by his own mother because he was retarded but isn't it more likely that the child suffers from trauma because he lost his parents or because he witnessed bloody tribal fighting?

I pray for this child and I hope everyone who reads what I say will join me.—*Pauline Stacy, Meade, Kans.*

THANKS TO AGUAS

Your article on Alberto Aguas (August 1976 FATE) reminds me that a few years ago, just after he came to this country from Brazil, I gave a small dinner party for him. We celebrated Alberto's new car, for he had just obtained his driver's license and was getting an automobile.

After dinner the group sat in the living room talking. None of my guests knew I had been suffering a rather severe chest pain. While they carried on their conversations I lay down on the floor to rest.

Without my having said a word, Alberto suddenly came over to me. He sat on the floor beside me and began massaging my spine and ribs—and suddenly my chest pain was gone.

At that time I had no idea that Alberto Aguas was a healer.—*Wanda Sue Parrott, Tempe, Ariz.*

NOT SO COLD...

In Evan Teller's letter ("Report from the Readers," August 1976 FATE) I detect some unsound reasoning.

He claims that meteors can have an atmosphere and it may be as cold as 475 degrees below zero. How is this possible? Meteors are warmed by the sun. Our astronauts have had to rotate their capsules to keep from broiling. A meteor would have to be in shadow a long time to cool down to 475 degrees below zero.

Besides, even if a meteor could sustain an atmosphere, that atmosphere would be dispersed once it hit the upper regions of the earth's atmosphere. — *Stu Olson, Inglewood, Calif.*

BACK TALK

In your September 1976 issue Tommy Thompson's letter challenges a letter of mine which appeared in the June 1976 "Report from the Readers." Several points need clarification.

My main interest in this matter is to let FATE readers know the truth. I wrote originally to clarify that any books by Norvell are not to be confused with the transcendental meditation technique taught by Maharishi Mahesh Yogi. Trademarking our terms was a step taken to protect the public from this kind of confusion.

I am also amazed that Mr. Thompson can mislead the public by saying that Norvell's book was published "in 1970, long before any other books on this subject came out." A check in any local library will show that at least four books on transcendental meditation were published in the early to late 1960's, two of them written by Maharishi and copyrighted in 1963 and 1967.

If Mr. Thompson thinks that transcendental meditation as taught by Maharishi Mahesh Yogi is religious, he has a right to his opinion. However, Maharishi and his followers have been teaching for more than 15 years that it is *not* a religion, nor does it conflict with religion. — *James J. Conroy, Allentown, Pa.*

Norvell's business manager, Tommy Thompson, says it is against the law to teach spiritual knowledge in the schools. I have read the Constitution and most laws of this land and nowhere have I found this to be so. According to the Constitution the Congress shall make no laws regulating religion; therefore any state or court that forbids the teaching of the Bible in any school does so against the very Constitution they are sworn to uphold. — *Elvis Wilson, Las Vegas, Nev.*

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FEAR-MONGERING

In "Report from the Readers (October 1976 FATE) one "S. B." makes serious allegations that not only arouse fear but threaten our existence as free individuals and our society itself.

I should like to know the basis for S. B.'s allegations that "There is now in New York City and elsewhere an arrangement of new technologies which is aimed literally at monitoring, broadcasting, prediction and control of the unexpressed feelings, psychology, physiology and sociology of all mankind." — *Katherine E. Gioia, Franklin Square, L. I., N.Y.*

JUNK

Herbert L. Van Cott, whose letter on a cop's view of pot appeared in your May 1976, issue, seems to be the one in an "ivory tower," having known only the people who were deep enough into drugs to be arrested. For every junkie busted there are probably hundreds more pot-smokers who never will become junkies.

Saying you've never seen a junkie who didn't start on pot is like saying you never saw an alcoholic who didn't start on beer. As we all know, a person who drinks occasionally isn't doomed to alcoholism and a pot-smoker isn't doomed to addiction — *Margrite and Susan Swartz, Cottage Grove, Ore.*

WHAT THE MEDIA DIDN'T MISS!

Under the title, "What the Media Missed," Hayden C. Hewes' letter in the May 1976 issue of FATE refers to the "organization" called HIM. Mr. Hewes states that anyone who researched the matter of the arrests of "The Two" will find that neither was guilty of any criminal activities and he asserts that they come from "another level."

Several reporters researched "The Two," "Guinea and Pig," "Him and Her," "Bo and Peep" or whatever other absurd names they go by. One follower was led to believe, he said, that the couple were a million years old! Well, not quite.

The press has reported that both "Him and Her" were born in Texas: Marshall Herff Applewhite, 44, in Spur, and Bonnie Lu Nettles, 48, in Nettles. A lengthy report in a New York newspaper stated that in 1974 the couple was accused of fraudulent use of credit cards and car theft. Those charges were dropped because of a "technicality." However, in August they were again arrested on charges of driving a stolen car and possession of stolen credit cards in Missouri. Applewhite served four months in a St. Louis jail on those charges.

When a Mrs. Culpepper stated that she was "forced out of the group" because of her increasing

skepticism she said that she received a threatening letter stating, "You are not aware of the source you are dealing with. It is very powerful. The time for the earth plane is short and yours is shorter."

These are just a few items that came out in the newspapers. So what did the media miss? Not much it seems, but Mr. Hewes missed a great deal. — *Lee Walsh, Fabens, Tex.*

A GIFT OF NUMBERS

I've often wished I had a useful psychic talent such as clairvoyance or healing or even my husband's ability to find water with a dowsing rod. The only gift I have is useful for entertainment. I call it "the gift of numbers."

As a youngster I thought it was great fun to amaze my friends by revealing the exact number of people who would be in a store before we went in, or "guessing" on the first try the price a girl friend had paid for a new coat, or knowing the exact number between one and 100 the teacher was thinking of when choosing up sides for a game. I had this talent into high school but soon lost interest in playing childish numbers games.

Perhaps if I'd continued to cultivate the gift it would be as strong today as it was then. It still works, but only at times. My husband may bring home a sales slip and say, "Guess what I paid for such-and-such?" The exact amount to the penny will be in my mind. Or someone will ask me to guess his age and the right number will come to me. But the numbers no longer come when they're willed. They only "flash" once in a while.

Others must have had this kind of experience and like me, finding no useful application for the gift, they simply don't talk about it. — *Bonnie Koppman, Castlewood, S. Dak.*

WANDERING ENTITIES

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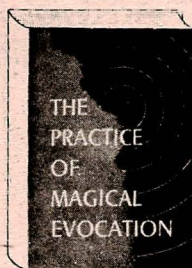
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Also, sometimes it seems as if I'm walking through cobwebs. I feel them on my arms and face inside my home in both the old and new rooms and outside in the garden. Once I looked carefully with a flashlight and found a fine silvery thread on my ankle but it disappeared before my very eyes.

This entity seems to follow me but not my sister who lives with me. I need to know what to do to help it go to its rest.—Miss A. Guerrero, P.O. Box 3046, S. Austin Sta., Austin, Tex. 78764.

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I am writing a book dealing with strange and unknown phenomena and would like to collect accounts of personal experiences with the Ouija board, the planchette, haunted houses or apparitions.

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I am writing a book about people who vanish. I would like to hear from any FATE readers who know of unexplained disappearances, especially groups of people who disappear for a relatively short period of time.—R. Floyd-Kresse, 608 7th St., Clarkston, Wash. 99403.

THE BLANK TAPES

When Marsha Rasberry of Hamilton, Ont., Canada, tape-recorded the details of a UFO sighting July 7, 1976, and tried to play back the tape, she found it was blank.

Mrs. Rasberry, who runs an advertising firm, and her friend Helga Gabele, a real estate agent, said they were returning from Toronto on the Queen Elizabeth Throughway at Oakville when they saw an orange egg-like shape flying beside them. It changed color and form as it flew.

Before the sighting the women said there were

(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 118)

several cars and trucks on the road with them but as soon as the strange object appeared the other vehicles vanished. Both women agree they lost 15 to 30 minutes' time while the mysterious object flew alongside their car.

Larry Fenwick, a field investigator for "Reptune," a Toronto UFO research organization, is studying the sighting.—*Nicky Marchese, Hamilton, Ont., Canada.*

PAST LIVES? ASK YOUR CHILD

If you want to investigate reincarnation, ask your child—but ask him early, within the first six years of his life. I have found that up to that age most children remember some phase of a past life.

Over the past 50 years I have interviewed hundreds of children and have learned a lot. I started gathering data when I was 16, for at that age a little friend of mine volunteered the information that "before I came here I ran a farm in Hondo," a town in Texas, and that "I did not belong to my daddy at that time." Since then I have quizzed children at every opportunity.

I spent Christmas 1975 with my grandchildren in

three aunts, his grandfather and I remember it very well.

Jim was born in May 1962. When he was between three and four years old he began to talk about "when I was that other little boy" and "when I had that other mama." At first his mother laughed at him but realizing he was angry and frustrated because *she* couldn't "remember" she finally asked him to tell us about it. She became quite concerned when he kept insisting that as that other boy he had died in an automobile accident when he was 17 years old.

While children between the ages of three and four simply don't think in terms of age and might say "when I was a big boy" or something similar, Jim was emphatic about having died at "the age of 17." He also has always had an almost paranoid fear of even moderately fast driving speeds. As a child he would become quite terrified and beg the driver to slow down. He still does this, at the age of 14, although he is a veritable daredevil on a motorcycle or a horse!—*Dorothy O. Price, Vista, Calif.*

THE NEW HISTORY

I was pleased to see Curtis Fuller's account in "I See by the Papers" (August 1976 *FATE*) of the possibility of Chinese exploration in America before Columbus. Perhaps if enough of us speak out, the discoveries of the past 25 years will filter into our school systems and history will be more accurately presented!

A good source of information on this topic is a well-researched scholarly book by Henriette Mertz, *Pale Ink*. First published in 1953 at her own expense it was revised and expanded with additional illustrations and published in 1972 by Swallow Press, 811 W. Junior Terr., Chicago, Ill. 60613.

Mertz draws heavily on a work published in 1885 by Edward Vining, *An Inglorious Columbus*. Vining translated still-existing portions of China's oldest known geography, *Shan Hai King*. Using this mile-by-mile recitation Mertz traced the route of explorers from Manitoba to Mazatlan across the western half of the United States. The Chinese work dates from 2250 B.C.

Hertz convincingly matches up descriptions in the work with actual geographic locations.—*Alice Bryant, Denver, Colo.*



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